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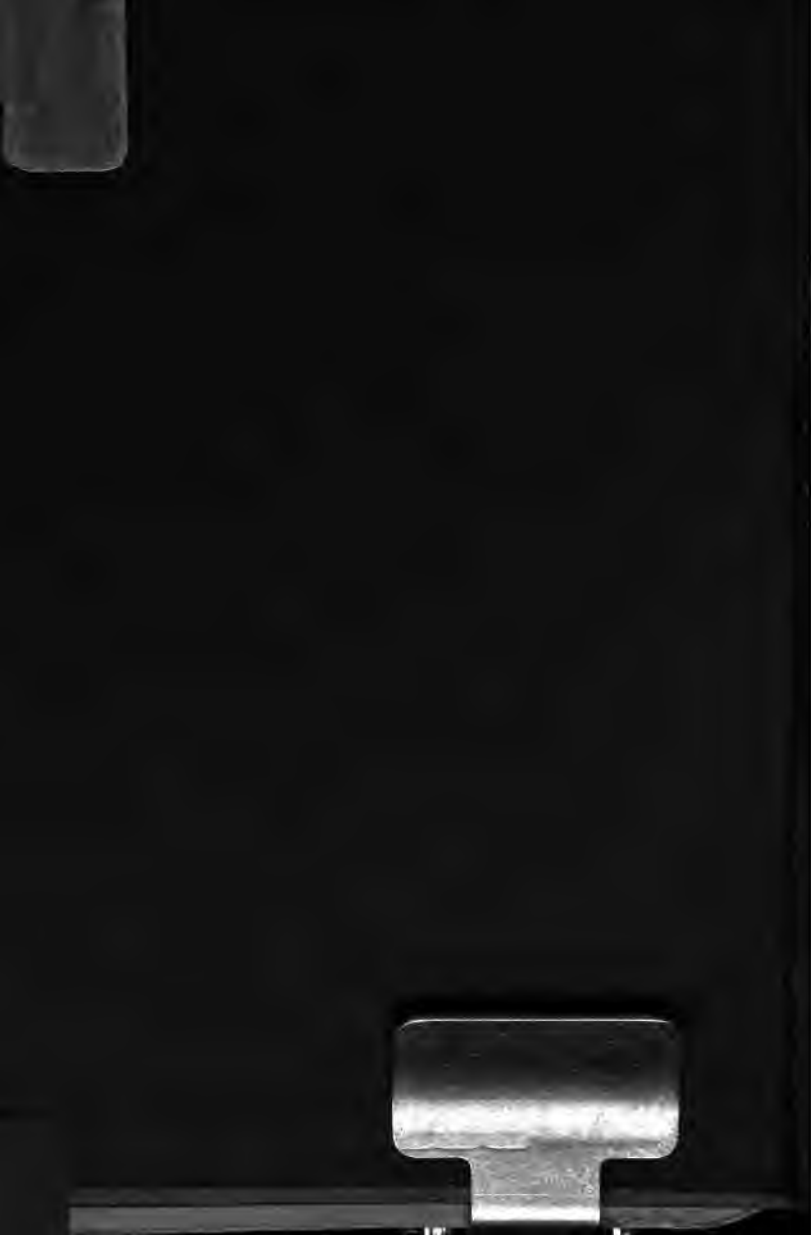
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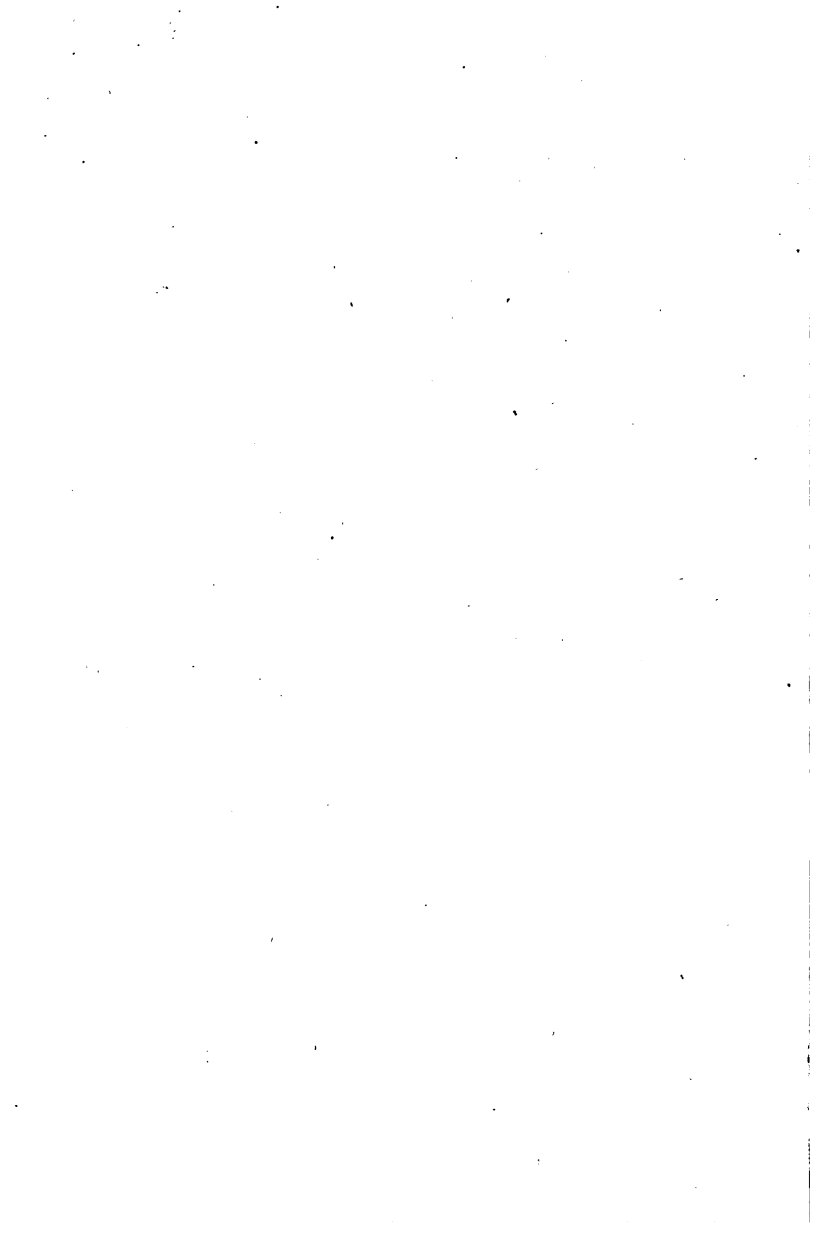
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BANGOR







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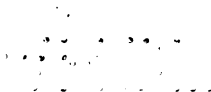
BANGOR

BY THE
REV. W. HUGHES

VICAR OF LLANUWCHLLYN AND RURAL DEAN OF PENLLYN

AUTHOR OF
"LIFE AND TIMES OF BISHOP MORGAN," "HISTORY OF THE CHURCH OF THE
CYMRY," "LIFE OF DEAN COTTON," "LIFE OF REV. T. CHARLES, BALA,"
TRANSLATOR INTO WELSH OF THE S.P.C.K. COMMENTARY
ON THE EPISTLES AND REVELATION, ETC.

WITH MAP



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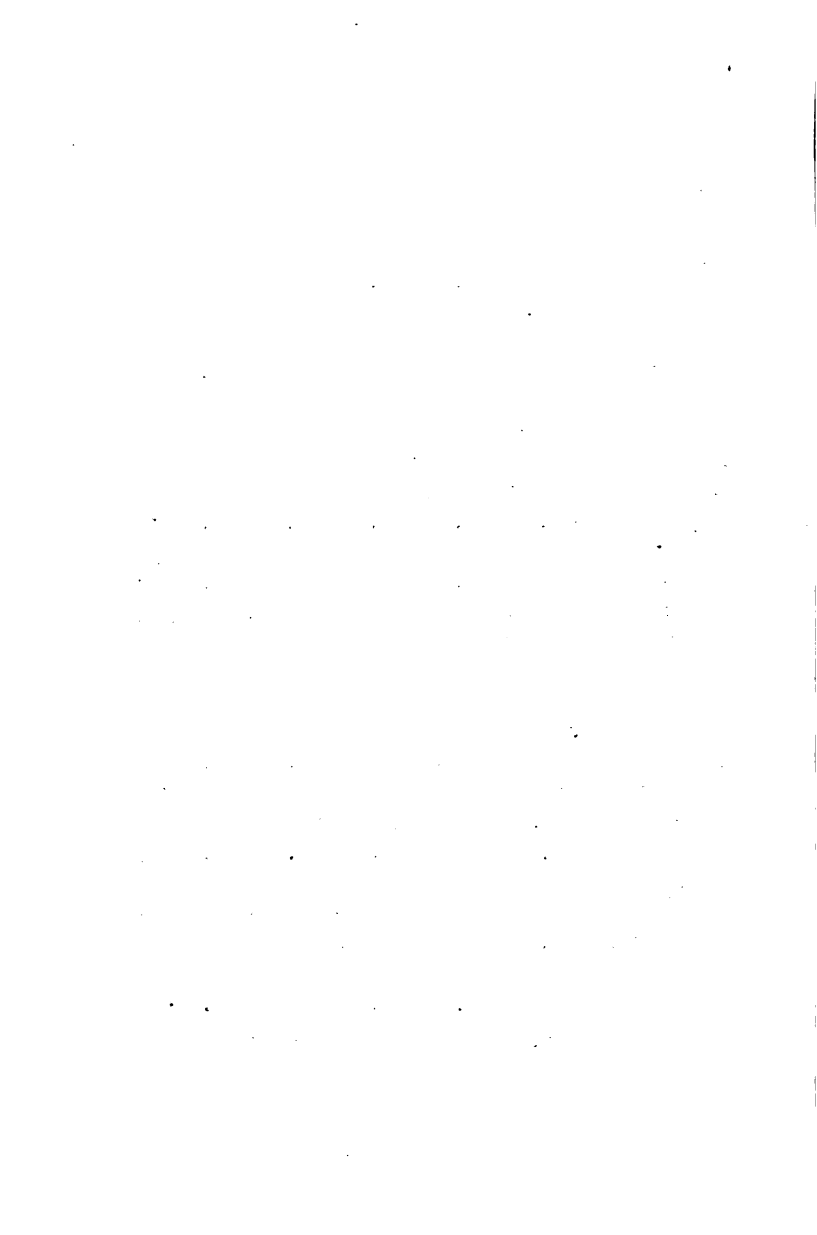
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INTRODUCTION

BEFORE Christianity gained a footing in Britain, the religion of the ancient Britons was Druidism.¹ The island of Mona, now called Anglesey, one of the counties included in the Diocese of Bangor, ranked as an important Druidical centre. It was to the Isle of Mona that the Druids fled in the time of Claudius Cæsar; and it is still known in the vernacular as "Hên Ynys y Derwyddon" (the Old Isle of the Druids); "Ynys Môn" (the Isle of Mona); and "Sir Fôn" (Monashire). Another name, which seems to give to the island precedence over all other Welsh counties, is "Môn, Mam Cymru" (Mona, the Mother of Wales).

It was at Moelydon, now the ferry over that part of the Menai Straits that runs between Plasnewydd and Port Dinorwic, that the Druids were last seen (A.D. 61), as they stood on the shore of the Anglesey coast, watching the preparations of the Roman general, Paulinus, on the Carnarvonshire side of the Straits, to cross over, while they invoked the vengeance of Heaven upon the invaders. Their prayer was, however, of no avail to

¹ The distinguished Celtic scholar—the Rev. D. Silvan Evans, D.Litt. (1818–1903), Chancellor of Bangor Cathedral—writes: "The so-called Druidism of the present day, in connection with the Gorsedd of the National Eisteddfod, dates no further back than the twelfth century, and was a futile attempt by the Welsh bards of the Middle Ages to revive certain Druidical ideas. We find no reference to the Gorsedd in our older writings: and in the account of the first historic Eisteddfod, held by the Lord Rhys in Cardigan Castle in the year 1176, there is no mention of the Gorsedd, which is probably a much later invention of the Bards of Glamorgan."

avert their approaching doom ; for they were all put to the sword ; and the massacre, the burning and the demolishing of altars, and the destruction of sacred groves which followed, exterminated Druidism in Britain.

Druidism being a secret society, wielding both secular and religious power, came at once under the ban of the Roman Emperors ; but they tolerated all religious creeds among their subjects as long as they were not considered dangerous to the safety of the empire. The extermination of Druidism stamped out of Britain its political as well as religious organization, and brought the country under the civilizing influences of Roman rule, which, in the wisdom and goodness of God, prepared the hearts and minds of the Britons to take upon them the yoke of Christ, and to learn of Him, whose yoke is easy and whose burden is light.

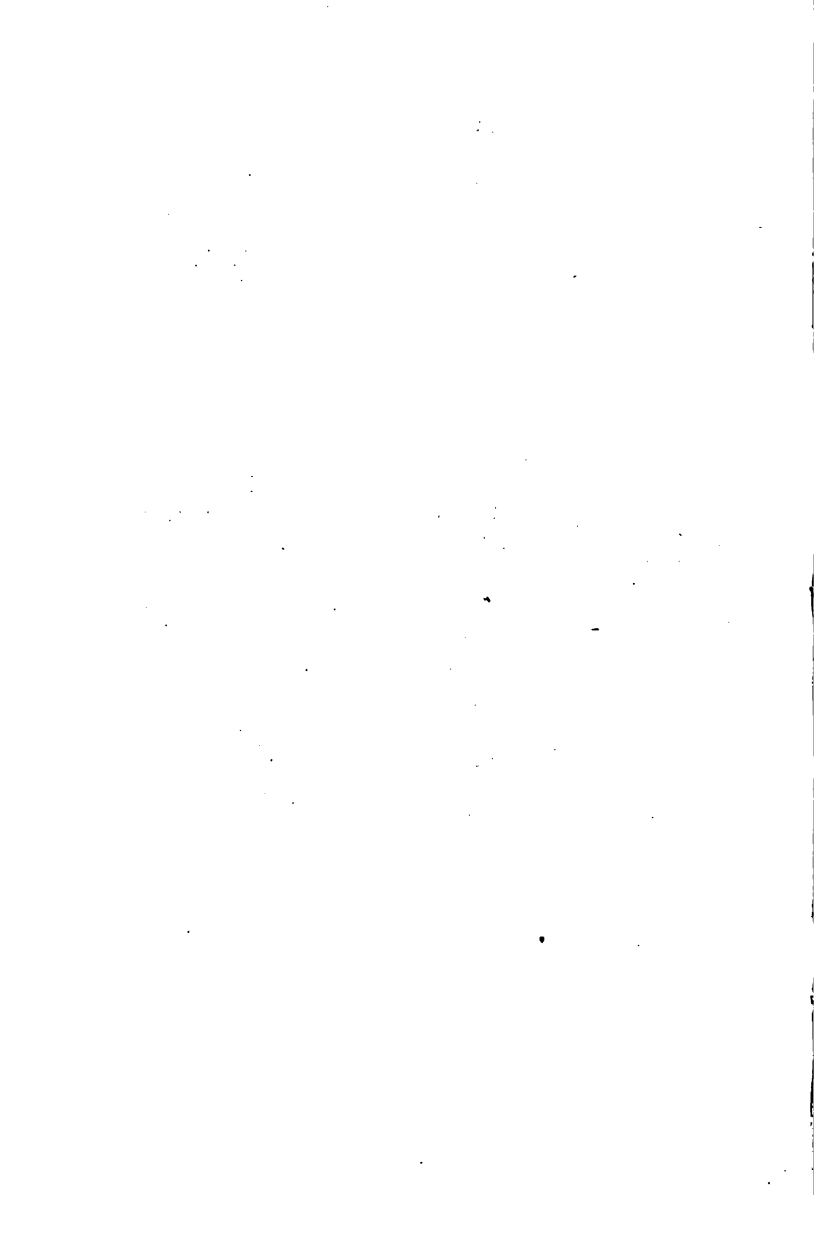
The secrecy which was a marked feature in the religion of the Druids leaves us without much authentic record of its creed, beyond what Julius Cæsar and Tacitus have written on the subject. Among some of the doctrines of Druidism may be mentioned : (1) belief in the existence of a Supreme Being, called the "Unknown" ; (2) belief in the immortality of the soul ; and (3) the need of an atonement for sin. No error is without its element of truth ; and these doctrines were as rays of light shining in the darkness, though the darkness comprehended it not, foreshadowing the Light which was to light every man that cometh into the world. With their altars raised to the "Unknown God," the disciples of the Druids were not altogether unprepared to hear the Christian interpretation, "Whom ye ignorantly worship, him declare I unto you."¹

¹ Acts xvii. 23.

The work of preaching Christianity in Britain was entirely of a missionary character. The missionaries penetrated into remote and unfrequented districts, inaccessible, according to Tertullian, even to the Romans: and their habits of piety, faith, zeal, devotion and self-sacrifice testified to their earnestness—for the life is the test of faith—and contributed largely to the success of their mission; for they counted not their lives dear unto them, but rather rejoiced that they were counted worthy to suffer shame for the name of Christ.

There can be no doubt, humanly speaking, that the network of Roman roads which opened up the country for traffic, the stately palaces which studded the land, the cities and garrison towns built at important centres, helped greatly to promote the extension of early British Christianity, bringing, as they did in their train, the blessings of civilization and peace. "The Roman Empire was the third foundation-stone of the Christian religion: for its vast extent facilitated in a singular manner the early and very rapid diffusion of Christianity, and formed, indeed, the groundwork on which the fabric of the new Church was constructed."¹

¹ Schlegel, *Philosophy of History*, p. 289.



BANGOR

CHAPTER I

THE FOUNDATION OF THE SEE

A.D. 525-550

DEINIOL WYN,¹ the first Bishop of Bangor, was the son of Dunawd, Abbot of Bangor-is-y-Coed, Flintshire. About A.D. 525, Deiniol migrated from this monastery to Bangor, Carnarvonshire, where he founded a choir of monks.

Built on the coasts, as many of the Welsh monasteries were, as affording greater security from the attacks of the enemy, the sea became attractive to the Welsh monk of the early British Church: and St. Deiniol had a keen eye to the beautiful in nature when he first unfurled the banner of the Cross on the historic banks of the Menai, which flowed as gently then as it does now between its rugged strands. Surrounded by the beauties of nature

¹ The Welsh form of Daniel. Hebrew names were common among Welsh people at an early period. "There are sufficient proofs that the Holy Scriptures were in every one's head, when they were begun and brought into general use. Such proverbs as 'Duw a digon; heb Dduw heb ddim' (With God enough; without God without anything); 'Mor wired ar Efengyl' (As true as the Gospel), and other such proverbs. There are also many names formerly in use among the Welsh that afford an additional proof of this. Such as Abraham, Bishop of St. David's; Adda Fras, one of the Bards; Aaron, Bishop of St. Asaph; Daniel, the first Bishop of Bangor; Samuel Beulan, a learned clergyman; Samson, the twenty-sixth and the last Bishop of St. David's. Such-like names that occur in the old pedigrees. These shew that the Scriptures were well known among our ancestors." Bp. Davies's Preface to Salisbury's Welsh New Testament (1567).

on land and sea, with all their elevating influences, St. Deiniol saw in them the finger of God. To the old Welsh saints the supernatural had become almost the natural; and the hills and valleys of their native land were peopled by mystic and legendary forms which to them were all but living realities.

The name Bangor,¹ applied in early times to British monasteries, is derived from the Welsh "Ban,"² signifying "high," and the Latin "chorus," a choir—hence it means "High Choir"—so called from its eminence as an ecclesiastical centre. This word, like many others in the Welsh language, is evidence of the influence of the Latin language on the Welsh tongue. The Romans made a point of introducing their language among all the races they conquered. Without this the conquest was considered incomplete. The large infusion of Latin into the Welsh language shows how thoroughly the Roman conquest made itself felt in Britain, when the natives held a joint occupation with their conquerors.

Welsh people have a preference for the minor key in music. Whether this was always so, or whether it be the effect of the Roman and Saxon Conquests on a conquered race, we need not discuss. It is sufficient to refer to the fact. The mountains of Wales, the strongholds of Welsh independence and isolation, are

¹ Written in ancient MSS. "Banchor," also Bangor Deiniol, Bangor Fawr yn Arllechwedd, Bangor Fawr uwch Conwy, Bangor Deiniol yn Ngwynedd uwch Conwy, Bangor Fawr yn Arfon.

² The word "Ban" is now obsolete, but is retained in its original meaning in the Welsh Book of Common Prayer, *i. e.* "Bannau y Llyfr hwn" (the principal contents); also in the Catechism, "Adrodd i mi Fannau dy Ffydd" (Rehearse me the cardinal points of thy Faith). There is also a trace of its original meaning in "Bannau Brycheiniog" (the Breconsire Beacons), and in the word "ban-llef" (a high or loud cry).

prominent features in their bearing on the history of Welsh national life in the time of St. Dæniol, and long after him. While, on the one hand, they formed a natural barrier to the further advance of the Saxons, and the heathen¹ darkness they brought in their train, they proved, on the other hand, a hindrance to the advancement of Church and people. The *Lives of the Saints*, and the *Genealogies*, written about 400 or 500 years subsequent to the events they record, and therefore not in all respects reliable, have reference to the ecclesiastical history of Britain during the fifth and sixth centuries, and show that most of the churches of Wales were founded by those British chiefs who, having lost their possessions at the hands of the Saxons, had, to soothe their misfortunes, embraced a religious life in the solitary recesses of Wales. The physical aspect of the country was not without its influence on the religious life of the people; for its picturesque and solemn grandeur fostered a feeling of piety and repose, so that the topography of Wales became gradually as conspicuously ecclesiastical as the aspect of the country is mountainous.

The name "Llan," so common in the topography of Wales, and equivalent to the Greek *τέμενος*, both meaning "an enclosure," has come down from pre-Christian times. It was originally applied to churches, but it denotes also the ground surrounding. These sacred enclosures, in which the ancient British churches stood, were inalienably devoted to religious purposes. The compounds of "Llan," *cor-lan* (fold), *gwin-llan* (vineyard), *per-llan* (orchard), imply an enclosure, and when applied

¹ Woden, the tutelar deity of the Saxons, was the god of slaughter, and Frigga, his wife, the goddess of sensuality. They believed in a world beyond the grave, but the joys they looked forward to there consisted of bloodshed and nights of debauchery.

to secular uses the word always figures as a suffix ; but when used as an ecclesiastical term always as a prefix, generally to the name of a saint, *e.g.* Llan-dudno, Llan-ddaniel. There are 130 old parishes of this description in Bangor diocese bearing the names of native saints almost exclusively. In the rural districts of Wales "Llan" is more commonly applied to the church and village than "eglwys" (church) and pentref (village). "Llan" is a significant term, conveying the idea of a fold or a vineyard—metaphors frequently used by our Lord in speaking of His Church.

The monastic foundation at Bangor became the centre for missionary work in the districts immediately surrounding it. There are traces of this in the names of Llanddeiniolen, Carnarvonshire, and Llanddaniel-Fab, Anglesey, connecting the name of Deiniol-Son, *i.e.* the Son of Deiniol, first Bishop of Bangor, with those two parishes. The parentage of Deiniol, whose mother was Dwywe,¹ and his son Deiniolen, shows that the monastic life in the British Church did not exclude holy matrimony.

Two other famous saints, contemporaries of St. Deiniol, one a near neighbour at Penmon, were St. Seiriol and St. Cybi, known as Seiriol Wyn and Cybi Felyn, from the tradition that those two saints met frequently to confer on holy subjects at midday at the wells of Clorach, in the parish of Llandyfyrydog, about half-way between Holyhead and Penmon. "Ynys Seiriol," or St. Seiriol's Isle,² stands off Penmon, and is so called after the saint. The island is also known as Glanach, or Priestholm, and was subordinate to Penmon.

¹ The church of Llanddwywe, near Barmouth, is dedicated to her memory.

² The English name is "Puffin Island," so called from the large number of puffins found there.

Cybi, in walking from west to east in the morning, and from east to west in the afternoon, always faced the sun, and his face became tanned ; Seiriol always walked with his back to the sun, and so escaped being sunburnt, hence they were known as Seiriol Wyn (The Fair) and Cybi Felyn (The Tawny). Matthew Arnold refers to this tradition in the lines—

“ And thirteen hundred years ago they say,
Two saints met often where these waters flow.
One came from Penmon westward, and a glow
Whiten'd his face from the sun's fronting ray ;
Eastward the other, from the dying day,
And he with unsunn'd face did always go,
Seiriol the Bright, Cybi the Dark, men said.”

St. Cybi died A.D. 548. “ At length multitude of angels came and took the most holy soul of Cybi to heaven, to be in the company of patriarchs and prophets, in the unity of the martyrs and confessors, of the virgins and all righteous saints, in the unity of the Heavenly Church, where there is day without night, tranquillity without fear, and joy without end ; where there are seven eternal things : life without death, youth without old age, joy without sorrow, peace without discord, light without darkness, and a kingdom without change.”¹

It is edifying to meditate on the lives of such distinguished saints as Deiniol, Cybi, Seiriol and Beuno,² all

¹ *Lives of the British Saints*, ii. 210.

² St. Beuno assumed the monastic habit and retired to Clynnog, Carnarvonshire, where he built a church and founded a monastery, A.D. 616. The following churches are dedicated under his name : Clynnog Fawr, Carngiwch, Pistyll and Penmorfa, in Carnarvonshire ; Aberffraw and Trefdraeth, Anglesey ; Llanycil and Gwyddelwern, Merionethshire. The following lines, translated from the Welsh, embody a saying of St. Beuno—

“ Hast thou heard what Beuno sang ?
Repeat thy prayers and thy creed,
From death flight will not avail.”

connected with Bangor diocese, who, with others of a like spirit, contended so earnestly for the Faith once delivered to the saints; and who helped to make secure in each successive generation the quiet moorings in which their natural piety and the teaching of the early British Church would hold it—that faith in the other world, and its suitable connection and communion with this.

The see of Bangor was founded A.D. 550, by Maelgwn Gwynedd, Prince of North Wales, the diocese being co-extensive with the Principality of Gwynedd; and St. Deiniol became its first bishop, and is said to have been consecrated by St. Dyfrig, the traditional Archbishop¹ of Caerleon.

Though a powerful and brave soldier, the crimes of Maelgwn were such that he was designated “the tempter of the saints.” St. Padarn and Tydecho, both saints of Bangor diocese, felt the power of his oppression; as also did St. Kentigern when founding the see of Llanelwy (St. Asaph), A.D. 560. The name of St. Deiniol appears among the witnesses of the grant by Maelgwn to St. Kentigern in the *Red Book of St. Asaph* (p. 119), in the Episcopal Library of St. Asaph. The characters of Constantine the Great, Emperor of Rome, and Maelgwn Gwynedd were not unlike in some respects. The Christian Church owes much to the former, while his private life was disgraced by crimes which the Christian

¹ “There is no real evidence of the existence of any Archiepiscopate at all in Wales during the Welsh period, if the term is held to imply jurisdiction admitted or even claimed by one see over another. And the political condition of the country would have seriously hindered, if it did not altogether preclude the existence of, such a real Archiepiscopate.”—Haddan and Stubbs, *Eccles. Doc.*, i. 148.

historian would too gladly pass over in silence. Maelgwn sought to make amends for his misdoings by liberal gifts to the Church, founding the see of Bangor, the priory of Penmon, and the college of Caergybi, or Holyhead.

Maelgwn died A.D. 564 in the church of Llanrhos, near his castle at Deganwy, Conway. It was to this church he fled to escape the ravages of the Yellow Plague¹ (y Vâd Velen), which was personified in Wales as the woman whom whosoever saw was doomed to death. Maelgwn is said to have seen her by looking out through the keyhole of the church of Llanrhos, and to have died in consequence. This gave existence to the Welsh saying, *Hun Maelgwn Gwynedd yn Eglwys Llanrhos* (The sleep of Maelgwn Gwynedd in the Church of Llanrhos). He was buried in Ynys Seiriol, or Puffin Island, which held a monastic cell under the priory of Penmon, founded by Maelgwn. This island, which commands an impressive view of the surrounding scenery, is now uninhabited.

“No more the spade stirs here the buried bones,
Few now are they who come to kneel and mourn;
But tender sighs are from the tamarisk borne,
And the lark carols, though the sad sea moans.”

A synod of the clergy of Wales was convened before A.D. 569² to suppress the Pelagian heresy, which first

¹ Speaking of this terrible plague the Legend of St. Teilo says: “It appeared to men as a column of a watery cloud, having one end trailing along the ground, and the other above, proceeding in the air, and passing through the whole country, like a shower going through the bottom of the valleys. Whatever living creatures it touched with its pestiferous blast either immediately died or sickened to death. If any one endeavoured to apply a remedy to the sick person not only had the medicines no effect, but the dreadful disorder brought the physician together with the sick person to death.”

² Haddan and Stubbs, *Eccles. Doc.*, i. 116.

broke out about A.D. 410, and originated by Pelagius, a Welshman, said to have been educated at Bangor-is-y-Coed Monastery. His great opponent was St. Augustine, who, however, bears testimony to the personal holiness of Pelagius, and testifies that he was "honourable, earnest, chaste, and commendable, a holy man who made considerable progress in the Christian life, a good and praiseworthy person, with whose name he first became acquainted when he, Pelagius, was living in Rome with commendation and respect." The Pelagian¹ heresy denied the doctrine of original sin and the necessity of grace to live a godly life.

After much fruitless discussion at the Llanddewibrefi Synod to reclaim the Pelagians, whose tenets had spread widely in Wales, Paulinus entreated that St. David should be sent for. Messengers were despatched, but their entreaties were fruitless, the saint being so fully given to prayer and meditation that urgent necessity only could induce him to give attention to controversial matters. At last, two holy men, St. Deiniol, Bishop of Bangor, and St. Dubricius, Bishop of Llandaff, went to St. David. Foreknowing their visit, by the spirit of prophecy, the saint said to the brethren: "To-day, most holy brethren, men are coming to us; receive them with a joyful mind, and procure fish and bread and water for their dinner."² Arriving at the monastery, they salute each other, and

¹ Article IX of our Church is aimed against this heresy. The original draft began: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, which also the Anabaptists do now-a-days renew." Their rejection of infant baptism was of a piece and naturally connected with their denial of original sin. In later times the Socinians used on this subject thoroughly Pelagian language, and generally denied the corruption of human nature, and the need of prevenient grace.

² *The Ancient British Church* (Pryce), p. 135.

hold spiritual converse; dinner is served; but they refuse to partake, unless they obtain a promise to return with them to the Synod. "I cannot refuse you," he replied; "dine, and we shall visit the Synod together; but then I cannot preach, but in prayer will afford you my assistance, small as it is."

The three saints went together to the Synod, where St. David preached "with so clear a voice that he was heard by all, equally by those who were nearest and those who were farthest off . . . and the heresy is expelled, the Faith is confirmed in sound minds, and they all agree that thanks should be paid to God and St. David."

St. Deiniol died A.D. 584,¹ at the age of eighty-seven, and was buried in Bardsey,² where he had probably retired, as St. Dyfrig had done before him, and where he died and was buried. It was here also that St. Beuno died, A.D. 660, and was buried; and here too was buried Llonio. These are numbered among the 20,000 saints³ said to be buried in Bardsey. "A Saints' Rest," indeed, hallowed and surrounded by sacred and solemn

¹ *Annales Cambrie.*

² Giraldus, *Itin. Camb.*, II. vi.

³ The late Lord Newborough, the sole owner of the soil, 370 acres, erected a monument in 1890 to the memory of these saints. It is thirty feet high, and is visible ten miles off, and serves as a landmark to vessels sailing in the Irish Channel and Cardigan Bay. The monument bears the following inscription—

"In Memory of the 20,000 Saints
buried in this Island.

Safe in this Island where each saint would be,
How wouldst thou smile upon life's stormy sea."

Pennant, speaking of a visit he paid to Bardsey in 1781, says: "From this port (Aberdaron) I once took boat to Bardsey island, which lies about three leagues to the west. The mariners seemed tintured with the piety of the place; for they had not rowed far, but they made a full stop, pulling off their hats, and offering up a short prayer" (*Tours in Wales*, ii. 196).

associations. The inquietude of the sea, and the dull boom of the foaming waves breaking on the cliffs, portray the restlessness of the saints' earthly pilgrimage: and the clouds travelling overhead, alternately absorbing the sunshine and reflecting it, call to mind the vicissitudes of the life and the trials which the saints, lying in that peaceful graveyard, had reason to think of in fighting the good fight of faith here: while the central calm of the blue lone sea is a true image of their deep peace and rest in the ocean of divine love.

For centuries Bardsey, which is at the extreme end of Carnarvonshire and in Bangor diocese, was to Welshmen all that Westminster Abbey afterwards became to Englishmen—the consecrated place of entombment of the best in the land. And the island has such an interest of its own in connection with early Welsh Church history in general, and in connection with Bangor diocese in particular, that it might be easily made a subject of separate and distinct treatment. During the Middle Ages Bardsey was known as the “Rome of Britain”; and the Welsh bards designated it as the Land of Indulgences, Absolution and Pardon, the Road to Heaven, and the Gate of Paradise.¹ So great was the estimate of the sanctity of the island, that three pilgrimages to Enlli² were considered equal to one pilgrimage to Rome. And the importance of Bardsey is evident from the rare privilege of sanctuary³

¹ *Lib. Landav.*, p. 282.

² The Welsh name of Bardsey is Enlli, *i. e.* Ynys-yn-y-lli (the Isle in the current), so called from the force of the current which rushes between it and the mainland, and renders access to it sometimes difficult and even dangerous.

³ The principle of the cities of refuge under the Old Dispensation was transferred in early times to the Christian Church, under the title “right of sanctuary.” It was recognized in Wales under the laws of Howel Dda. And though the ancient privilege has

granted to the church of the small and outlandish parish of Aberdaron, which is dedicated to St. Hywyn, founded by St. Ninian according to tradition.¹ Leland (*Itin.* v. 51) says it was called *Llan Engas Frenin, Fanam Niniani Reguli*. Ninian, who died in 432, was the son of a Cumbrian prince, whom legend may have sent here to found a church. In all sanctuary churches the stone chair, or chair of peace, was placed in or near the altar. From this chair no one could eject the fugitive, under pain of the severest penalties; and the sanctuary was a city of refuge, as a sure seat of mercy. The fugitive, and even guilty, suppliants, were permitted to implore either the justice or the mercy of God and His ministers. The rash violence of despotism was suspended by the mild interposition of the Church; and the lives or fortunes of the most eminent subjects might be protected by the mediation of the bishop.²

The churches dedicated under the name of St. Deiniol are mostly in North Wales. They are: Bangor Cathedral, Hawarden Parish Church, Marchwiell, Llanuwchllyn, and Llanfor. The last two named parishes were known at one time as Llan-ddeiniol uwch-y-llyn, and Llan-ddeiniol-is-y-llyn. All these parishes are in St. Asaph diocese, except Bangor Cathedral.³ There are three

long, since passed away, an echo of it remains in the enactments of modern Acts of Parliament securing immunity from arrest to the clergy on their way to, or in the act of conducting, public worship.

¹ Bede says that St. Ninian built a stately church of stone, which was not at that time customary among the Britons, at Witherne, in Galloway, and dedicated it to his friend St. Martin, Bishop of Tours.

² Gibbon, *Decline and Fall of Roman Empire*, i. 564.

³ Two new churches recently built, one at Criccieth and the other in Liverpool, are dedicated under the name of St. Deiniol. The memorial to Mr. Gladstone at Hawarden is designated "St. Deiniol's Library."

churches in South Wales dedicated under his name: Llanddeiniol, Cardiganshire, Llanddeiniol, or Iffon, Monmouthshire, and St. Daniel's, Pembrokeshire. In a document, dated A.D. 1498, "an isle of the sea called Seynt Danyell's Isle, otherwise called Ennys Moylron-yon," now known as the Skerries, near Holyhead, is mentioned as belonging to the see of Bangor.

The design of the seal of the Dean and Chapter of Bangor, the date of which is unknown, is an image of St. Deiniol in robes and mitre, with crozier in right hand and open book in the left. This is a truer, and probably older, representation of St. Deiniol than the one painted in a fifteenth-century glass in the chancel of Llandyrnog Church, in which he is represented in robes and mitre, with crozier in left hand, and the right hand uplifted in the act of blessing. He also wears the pall, historically incorrect and misleading, which was a badge of submission to Rome. Nor was it ever conferred except on metropolitans. The pall is therefore correctly omitted in the seal of the Dean and Chapter, and St. Deiniol is shown as a Bishop of the early British Church.

Very little is known of St. Deiniol, and what knowledge we possess of him is of a most fragmentary kind. There exists a Latin life of him among the Peniarth MS., which has never been published, also a poem, written by David Trevor, the parson of Llanallgo in 1527, which gives some details. He is sometimes spoken of by the Welsh bards of the Middle Ages; and Dafydd ab Gwilym, in one of his poems, exclaims, "Myn Delw Ddeiniol!" (By Deiniol's image).

"St. Deiniol's Day" appears in the Welsh Calendars on Sept. 11. The wakes at Llanuwchllyn and Llanfor were on this date; and a fair is still held in the former

parish on Sept. 22, and known as "Ffair Wyl Deiniol" (the Fair of the Vigil of Deiniol). Dec. 1 is also given in *Allwydd Paradwys* and in Willis' *Bangor* (p. 272); and Dec. 10 by Usher and Rees. There was a fair held at Hawarden on the 10th, and later on the 21st. Not a single early Calendar, however, enters him in December.¹

The death of St. Deiniol happened about twelve years before the coming of St. Augustine in 596, to preach the gospel to the Saxons. In this work Augustine sought to enlist the help of the British Bishops, whom he invited to a conference soon after his arrival from Rome. This invitation was a recognition of the authority and organization of the early British Church. Two conferences were held about A.D. 602 or 603. At the last of the conferences the Bishop of Bangor, possibly Deiniolen, Deiniol's son, was present, according to an Iolo MS., which testifies: "Here are the Bishops who went to discuss with Augustine the Bishop of the English, on the banks of the Severn in the South; none other than the Bishop of Hereford; 2. Bishop Teilaw (Llandaff); 3. Bishop Padarn; 4. Bishop of Bangor; 5. Bishop of Elwy (St. Asaph); 6. Bishop of Wig; 7. Bishop of Glamorgan." The subjects discussed were (1) the observance of Easter; (2) the Tonsure; (3) and that the British Bishops join St. Augustine in preaching the gospel to the Saxons. The British Church kept the 14th day of the Paschal moon, if it happened to be a Sunday, as Easter Day. This had been the custom of the Church of Rome at one time; but it was changed in accordance with the decree of the Council of Nicæa, which decided that when the 14th day of the Paschal moon fell upon a Sunday, Easter Day must be on the

¹ *Lives of British Saints*, ii. 330.

Sunday after. The tonsure adopted by the Welsh clergy was the shaving of an imperfect circle of hair from ear to ear, across the front of the head in the form of a crescent, and leaving the hair on the hinder part of the head untouched. The Italians shaved their heads in the form of a crown, according to the tonsure of St. Peter, which consisted of a circle of hair round the shorn head, said to represent the crown of thorns, and called the coronal tonsure. The British Bishops have been blamed for refusing to join St. Augustine in preaching the gospel to the Saxons. But the necessity of his mission may have arisen quite as much out of the unwillingness of the Saxons to hear the gospel from the Britons, as from the reluctance of the latter to preach to their conquerors. Bede, never favourable to the British Church, praises the zeal and success of the British missionaries, a fact which is often overlooked. The northern half of Anglo-Saxon Britain was converted to Christianity, not by St. Augustine, but by Celtic missionaries who passed through Bernicia and Deira into East Anglia, Mercia, and even Wessex. The names of such Celtic missionaries as St. Ninian, St. Patrick, St. Columba, and St. Kentigern, are sufficient to establish the claim of the British Church to be a missionary Church.

The failure of the attempt to join the Roman mission to the British Church was due largely to St. Augustine's want of tact and bad temper. There was a striking contrast between him and his master, Gregory the Great. The questions discussed did not affect doctrine: Lingard, the Roman Catholic historian, expresses surprise that so many modern writers should have represented the Welsh as holding different doctrines from those professed by the Roman missionaries, though they have never yet

produced a single instance of such difference. "Would Augustine," he asks, "have required the British clergy to join in the conversion of the Saxons, if they had taught doctrines which he condemned? Bede has related with great minuteness all the controversies between the two parties. They all regard points of discipline. Nowhere does the remotest hint occur of any difference respecting doctrine."¹ This testimony is true: and it is equally true that if Augustine had endeavoured to put forward novelties on the Creed of the Church, they would have been rejected by the British Bishops.

If St. Dunawd presented the Protest to St. Augustine at the conference, he must have been a very old man then. His son, St. Deiniol, died A.D. 584, at the age of eighty-six. Apart from the improbability that Dunawd was present at the conference—and his name is not given in the Iolo MSS. among those who were there—the objections to the genuineness of the Protest, said to have been presented in Welsh, are fatal. (1) The Protest would be in Latin, if presented at all, as the language understood by both parties, and the one in which the conference was probably conducted. Spelman gives a Latin and an English version of it, but they are his own. (2) The style of the Welsh is too modern for the period of Augustine. (3) Spelman only copied from a copy of a supposed original document. But we need not concern ourselves as to the exact terms in which the Protest was worded, since it is admitted that the British Bishops so resisted the assumed authority advanced by Augustine that, according to Bede, the absolute grant of jurisdiction given to him by the Pope over the British Church was

¹ *Anglo-Saxon Church*, i. D. 68 (Note).

suppressed.¹ "The absolute grant of jurisdiction over the British Churches to St. Augustine and his successors by the Pope (*Bæd.* iv.) was also suppressed," if Bede's narrative be trusted, and (it must be supposed) from less worthy motives; "unless, indeed, we are to infer that in real fact it was brought forward, and was the rock upon which the conference was wrecked, an interpretation of Bede's narrative not unlikely, and actually adopted by the tradition represented in Dinoh's Answer."²

Disappointed at the failure of the conference, Augustine threatened the Britons with war from their enemies for refusing to join him in preaching the gospel to the Saxons. The "Battle of Chester," A.D. 613, in which Bangor-is-y-Coed monastery was completely destroyed, and the monks slaughtered, was, in the opinion of Bede, a fulfilment of Augustine's prophecy; while some historians are only prevented by the complications of chronology from representing Augustine as a demon in human form, plotting the massacre to fulfil his threat. But Augustine was in no way a party to the massacre of the monks of Bangor-is-y-Coed, for he died A.D. 605, seven years before it happened.

¹ Bede, *H.E.*, i. 27.

² Haddan and Stubbs, *Eccles. Doc.*, i. 152 (Note).

CHAPTER II

FROM THE BATTLE OF CHESTER TO THE NORMAN CONQUEST

A.D. 613-1066

"WHO were St. Deiniol's successors, from his death till the eleventh century, all our authors are silent. However, we have reason to conclude that a Bishop sate in this see in the year 601."¹ This is corroborated by the Iolo MSS., that there was a Bishop of Bangor at the conference with Augustine, A.D. 602 or 603. The wide gap in the list of Bishops of Bangor, from the death of St. Deiniol to the appointment of Elbodus, who died A.D. 809, may be explained by the political convulsions of the period. That there were Bishops of Bangor during those disturbed times is highly probable, notwithstanding the fact that their names have not been handed down, because the form of government of the British Church was episcopal, and consequently the maxim *nulla ecclesia sine episcopo* applies to her, as to the other Churches of Christendom, and there is no reason to doubt the truth of Gibbon's remark thereon "that this necessity of Episcopacy has been a fact, as well as a maxim, since the time of Tertullian and Irenæus."

A remarkable feature in the British Church is the large number of prelates, St. Deiniol among them, drawn from the highest class of society, as appears from the catalogues of British saints; where no vulgar name appears. Such a distinction may be of Druidical origin: for according to Mela (iii. 2), the disciples of the Druids were *nobilissimi*

¹ Willis, *Bangor*, p. 54.

gentis, sons of the noblest families in the nation ; and it is remarkable that the clergy in the infant Church in Wales were exclusively chosen out of the Bardic circle.¹

The first recorded successor of St. Deiniol in the see of Bangor is Elfod [Elbodus], Bishop of Caergybi, "Who removed his palace to Bangor Deiniol."² The Welsh chroniclers designate Elfod as Archbishop of Gwynedd. The *Brut* says: "The age of Christ, 809, Elfod, Archbishop of Gwynedd died." The title Archbishop did not then carry with it metropolitan jurisdiction, but the bishops who used the title were supposed to be independent of such jurisdiction. In 755 or 768 (both dates are given in the *Brut* and the *Annales Cambriæ* respectively), Elfod, who is described as "a man of God," induced the North Wales clergy to adopt the Roman computation of Easter. The change, however, was not accepted without considerable opposition, but Haddan and Stubbs (*Councils*, etc., i. 204) say that "all other churches of the British communion had already done so." "A great tumult occurred among the ecclesiastics on account of Easter, for the Bishops of Llandaff and Menevia would not submit to the Archbishop of Gwynedd (Elfod), being themselves Bishops of older privilege."³ The Iolo MSS. speak of "the College of Elfod, in Bangor, or Elfod in Arfon, and Elfod was principal over 500 saints."

A long silence follows the death of Elfod in the history of the see of Bangor, broken only by a record in the *Brut*, that in 870 the battle of Bangor took place, where the Saxons were killed in great numbers by stones rolled upon them from the surrounding hills, and among the killed was the Bishop of Bangor, whose name is not given.

¹ Ab Ithel, *Ecc. Antiq.*, p. 78.

² Iolo MSS., p. 127.

³ *Brut y Tywysogion*.

The name of Mordaf, who accompanied Prince Howel Dda to Rome (A.D. 920-930), appears as Bishop of Bangor at this period. The object of the visit is said to have been to obtain the sanction of Pope Anastasius to Howel Dda's code of laws for Wales. "A.D. 926, Howel the Good, son of Cadell, King of Wales, went to Rome, and three Bishops with him—Martin, Bishop of Menevia; Mordaf, Bishop of Bangor, and Marchlwys, Bishop of Teilaw: and Blegwryd, son of Owain, chief of the Court of Llandaff, brother to Morgan, King of Glamorgan, accompanied them. The reason they went there was to consult the wise how best to improve the laws of Wales, and to ascertain the laws of other countries and cities, and the laws in force in Britain during the sovereignty of the Roman Emperors."¹ In the Preface to the Venedotian edition of the laws of Howel Dda it is stated: "And after they had constituted the laws as they considered to be fitting, Howel the Good, and the Bishop of Menevia, the Bishop of St. Asaph, and the Bishop of Bangor, together with others, making thirteen in number, of teachers and other wise men of the laity, went to Rome to obtain the authority of the Pope of Rome for the laws of Howel. And there were read the laws of Howel in the presence of the Pope of Rome, and the Pope was satisfied with them, and gave his authority; and Howel with his companions returned home. And from that time until the present day, the laws of Howel the Good are in force."²

Brut y Tywysogion is, however, not so explicit as to Papal sanction. "And Howel after that went a second

¹ *Brut y Tywysogion*

² Haddan and Stubbs, *Eccles. Dcc.*, i. 213. These laws continued in force in Wales till 1284, when, by the Statute of Rhuddlan, the Principality was annexed to England, and a code of English laws introduced.

time to Rome, and obtained the judgment of the wise there, and ascertained those laws to be in accordance with the law of God, and the laws of countries and cities in the receipt of faith and baptism.”¹ The Popes at this time were putting forth their claims of supremacy, which was felt in Wales as in other countries.

The death of Marclois, Bishop of Bangor, is noted A.D. 942. Who the Bishop of Bangor was at the entry of King Edgar to Bangor A.D. 973, does not appear; but the event throws some light on the ecclesiastical history of the city at the time. Edgar had been invited by Iolo, King of North Wales, to assist him to regain his territories from Howel ap Ieuaf. Edgar's power for peace was such that his barge was rowed on the Dee by the King of Man, and several Welsh and Scottish chieftains, while he himself sat at the helm. Glad of Iolo's invitation, Edgar led a strong army into Bangor. He confirmed the privileges of the Church there, and endowed it with more lands; and built a new church on the north side of the cathedral, which was dedicated under the name of St. Mary, and continued to be the parish church for centuries. It stood somewhere near the site of its successor, consecrated in 1864, on Garth Road. The name Erw Fair (Mary's Acre), close by, points to the probable site of the old church, which was demolished during the Middle Ages; and tradition has it that the stones were taken to restore the cathedral, which since has been used as the parish church; and the vicars of Bangor claim a prescriptive right to officiate in the cathedral as the priests of the parish, which they do still.

The Bishops of Bangor seem to have been often mixed up with the political feuds of the times, and not

¹ *Eccles. Doc.*, i. 210.

always honourably. A notorious Bishop of Bangor in this respect was Madoc Min, a treacherous man: for by his treason Prince Llewelyn ap Sitsyllt was killed in 1021. He afterwards betrayed Gruffydd, his son, for three hundred head of cattle, which were promised him by Harold, the English King, for his treachery, but Harold refused to pay the cattle, upon which "Madoc went in a ship towards the town of Dublin in Ireland; but the ship sank without the loss of any life, except that of Madoc Min, and thus the vengeance of God fell on him for his treachery. And that Madoc was a man so wily and deceitful, that he was called Madoc the fox: and so the most treacherous of all the traitors was Madoc Min."¹

Herveus (Ewen) was consecrated Bishop of Bangor about A.D. 1093, by the Archbishop of York, during the vacancy in the see of Canterbury—1089–1093. In 1095 he was witness to the Charter of foundation of Chester Abbey. He was Bishop of Bangor for fifteen or sixteen years, and might have continued so for a longer period, but owing to his rigid discipline and his ill-treatment of the Welsh, they became rebellious; and, having murdered the Bishop's brother, threatened his life also. In consequence of this he fled for protection to Henry I, who gave him the Abbey of Ely in 1107 for his support, which at Herveus's advice was converted into a bishopric in 1109, and he became its first bishop, when he resigned Bangor. In the archives of Ely Cathedral is a memorable Bull of Pope Paschal, directed to Anselm, Archbishop of Canterbury, recommending Herveus to a bishopric, and reciting the ill-treatment he received in his former bishopric of "Pancor."

¹ Iolo MSS., p. 611.

CHAPTER III

FROM THE PERIOD OF THE NORMAN CONQUEST TO THE ANNEXATION

A.D. 1066-1282

WILLIAM THE CONQUEROR, A.D. 1081, made a pilgrimage to the shrine of St. David at Menevia,¹ by which he sought the good-will of the Welsh people, as well as by the liberal gifts he made to the Church in Wales.

Although the Norman invasion of England was under Papal sanction, William did not approve of the claims of supremacy now advanced by Hildebrand; but the help of the Church was necessary, and the Conquest greatly increased the Papal power in this country. The changes it effected in religion were not less important and far-reaching than those brought about at the later period, known as the Reformation. The Norman bishops, imported into this country during the Conquest, were far more amenable to Papal authority than the native clergy. Hildebrand welded into one the spiritual and temporal powers of the Pope, by which he claimed absolute sovereignty over all churches and nations and the clergy throughout Christendom as the subjects of the Pope. To enforce this claim, Hildebrand enjoined the celibacy of the clergy, and from his time to that of Edward VI clerical marriages were offences against ecclesiastical law, notwithstanding that they were common enough, and generally connived at by those in authority. If clerical celibacy were intended as an act of discipline to concentrate the affections of the clergy

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 297.

on the see of Rome, and not on their own homes, it proved a shocking moral failure. Giraldus,¹ though an upholder of clerical celibacy imposed by Hildebrand, admits that it had the sanction of neither the Old nor New Testament; and quotes a saying that the devil never placed greater mischief into the hands of the rulers of the Church than to forbid the marriage of the clergy. Evidence of this mischief was not wanting in the Bangor² diocese. After A.D. 1100, however, Pope Paschal wrote to Anselm to the effect that the most valuable clergy in England were the sons of priests: and that as regards this country the canon relating to the marriage of the clergy was to remain in abeyance. This action of Pope Paschal confirms the wisdom of Article XXXII of our Church: "Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

The Normans reduced the Saxons generally to such a state of meanness and poverty, that for a long time the English name was as much a reproach to the Norman as that of the Welshman had been to the Saxon, and several generations passed away before one single family of Saxon pedigree was raised to any considerable honours.

¹ *Gerald the Welshman* (Owen), p. 78.

² At the sessions of Carnarvonshire, held at Carnarvon after the Feast of the Conception, in 1499, the matter was before the court; and the record speaks of "many and divers vicious priests and clerks within holy orders, within the Principality of North Wales. The law then punished the husbands and fathers, and not the offending priests. It was decided at that court, however, that in future the priests or clerks "so invirtuously disposed" should be distrained of their goods and lands, and for want of sufficient distress should be imprisoned until satisfaction had been given.—*Records of Carnarvon*, p. 297.

William, well aware of the ill-affection of the English towards him, took every precaution to defend himself by taking away their arms, and forbidding them any light in their houses after eight o'clock in the evening, at which hour a bell was rung to warn them to cover, or put out, as the word curfew implies, all fires and lights, under penalty of a heavy fine. From those times down to the present

“The curfew tolls the knell of parting day”

from the tower of Bangor Cathedral, an interesting relic, historically connecting the Cathedral with Norman times.

Norman church architecture was introduced during William's reign, and monuments of its revival still exist in the Norman churches of this country, and mark an epoch in the history of ecclesiastical art as regards simplicity and stability. William and his barons, much to their credit, restored the churches ruined during the wars of the Conquest; and in many cases built better and nobler buildings in their stead. And the Domesday Book, so called from its authority in doom, or judgment, on the matters contained in it, was the survey of all the landed property in the kingdom, in the compilation of which the bishops and clergy helped much by supplying information. The Book contained a statement of the value of the land, the names of the holders; the number of churches and monasteries, their endowments—so methodically arranged that the wealth of a great part of the kingdom, its most powerful men and their titles to their estates, could be seen at a glance. So minute was the information contained in the Book that even an ox, cow, or pig was not omitted. An instance of the exactness of details, as regards Church matters, appears in the mention of an old silver gilt chalice and paten, still existing, in Rhuddlan Church.

The twelfth century opened with persistent attempts by

the English King to bring the Church in Wales under the jurisdiction of Canterbury by appointing her bishops, and insisting on their consecration by the Archbishop of Canterbury. The attempt, at first successfully resisted, was ultimately successful: and the differences between the English and Welsh Churches had largely disappeared during the period of the Norman Conquest. By way of compensation for the submission of the Welsh Church to Canterbury, Pope Calixtus dignified David—the patron Saint of Wales—with the title “Saint,” A.D. 1115. Though the canonization of St. David is accepted by the Church of Rome, there is no extant Papal authority for it. If he never was canonized, the Roman Calendar does not contain the names of any Welsh saints, which may be explained by the fact that the early British Church asserted its independence of Rome. If St. David was canonized by Calixtus II, as Godwin asserts—and he is the first authority for the statement—then it certainly was 1119–1124. If he really was canonized in form, it is curious that no Bull, and not even an allusion to the subject, should occur in the St. David’s Statutes.¹

The see of Bangor was vacant eleven years after Herveus fled from the diocese for his life. The diocese during that time—1107–1119—was administered by Urban, Bishop of Llandaff, when David, a Welshman, from the Abbey of Wurzburg, was elected by the Prince of Gwynedd, but consecrated at Westminster, April 4, 1120, and professed obedience to Canterbury. On May 7, 1120, the same bishop gave permission to Urban, Bishop of Llandaff, to remove the remains of St. Dyfrig from Bardsey to Llandaff Cathedral,² where they were reinterred on the north-west side of the high altar, and

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 316.

² See Appendix C, p. 175.

the spot was pointed out until recently as the "tomb of St. Dubricius." The translation of the bones of St. Dyfrig, after resting in earthly dust at Bardsey from A.D. 568 to 1120, to his own Cathedral, was one out of many similar attempts to honour the saints of the early British Church at this period, so as to reconcile the Welsh Church to submission to Canterbury. In 1125 the King of England proposed to transfer Bangor diocese from the province of Canterbury, which was now claiming jurisdiction over the whole of Wales, to that of York, in order to compose the strife between the two Archbishops as to precedence.¹ The proposal came to nothing, for the sufficient reason that neither the authority of Henry nor the jurisdiction of Canterbury had as yet been acknowledged by the princes of North Wales.

The division of Bangor diocese into archdeaconries was made in the twelfth century. The first mention of an Archdeacon of Bangor is in 1139, when Maurice, who held the office in that year, was elevated to the see of Bangor. If Arthur de Bardsey was the first Dean of Bangor, the deanery could not have been in existence before A.D. 1162, the date of his appointment to the office. The first Archdeacon of Anglesey was Anian, appointed Bishop of Bangor A.D. 1268; and the first Archdeacon of Merioneth was Tudor ap Adda, appointed A.D. 1327. Unlike the other two archdeaconries, the Archdeaconry of Merioneth never lost its continuity.²

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 316.

² In 1685 the Archdeaconry of Bangor and Anglesey were by Act of Parliament annexed to the bishopric in perpetuity. In 1844 they were separated from the bishopric under the title of Archdeaconry of Bangor, as at present. The seal of the Archdeaconry of Merioneth is now in the Ashmolean Museum, Oxford, and is made of bone. It represents the Trinity: the Father sitting on the Throne, and the Son in cruciform posture, between His knees;

In the year 1140, Meurig, elected by the Welsh, but consecrated to Bangor by the Archbishop of Canterbury against the will of Owain Gwynedd and his brother Cadwaladr, then Princes of North Wales, objected to swear allegiance to the King of England; and Bernard was summoned, Nov. 1, to meet the two princes at Aberdovey to oppose the assumed authority of Canterbury over the see of Bangor. It was owing to Owain's restraining influence that the diocese of Bangor held out successfully against the aggressions of Rome and Canterbury, for Becket's attempt to thrust a Norman bishop on the see at the death of Meurig, Aug. 12, 1161, was fruitless. This Bishop, who had presided over the see of Bangor since 1139, "refused for some time to take the oaths to the King of England, but was with much ado persuaded to do it.¹ In a letter on the subject of the vacancy, written in 1165, and addressed in regal style by Owain Gwynedd to Archbishop Becket, the Welsh Prince sanctions the consecration of a Bishop of Bangor other than by the Archbishop of Canterbury, but professing obedience to him. At the same time he was careful to remind Becket that such obedience on the part of the Bishop of Bangor could not be claimed as a right, apart from the concurrence of himself as Prince of Gwynedd. From a letter addressed by the Archdeacon of Bangor in 1165² to Becket, it would appear that the Archbishop asserted his authority over the diocese in spite of Owain's protest, by committing the care of the diocese *sede vacante* to the hands of the Archdeacon. In

and the Holy Spirit in the form of a dove, proceeding from the mouth of the First Person. Underneath is a skull decorated with laurels, signifying Victory over Death. The seal has a Latin inscription around it. ✠ S. ✠ ARCHID ✠ DE ✠ MERION. ✠

¹ Willis, *Bangor*.

² Haddan and Stubbs, *Eccles. Doc.*, i. 365.

thanking the Archbishop for the custody of the see, the Archdeacon expresses regret at the enforced absence of Becket from his own diocese, as the result of his differences with the King. The Archbishop had fled to France. In 1169 Henry II issued an ordinance against the favourites of Becket, which commanded that if any person made application without letters from the King for his passage he was to be imprisoned; and all Welshmen in English territory were to be kept there. Becket, with the sanction of the Pope, issued a letter to his suffragans commanding them to issue sentences of interdict against the King. The same letter was addressed to the Bishops of St. David's, Llandaff, and St. Asaph,¹ directing them to enforce the Interdict, *per totum episcopatum vestrum in omnibus ecclesiis*. The name of the Bishop of Bangor is omitted, because the see was vacant at the time.

The correspondence on the subject of the vacant see of Bangor took place during Becket's exile. This explains the desire of Owain Gwynedd, the Dean and the Bangor clergy to have their new bishop consecrated by some other archbishop. In a letter to the Archdeacon of Bangor,² A.D. 1165, Becket charges him to elect no bishop without informing him, and restrains De Bardsey, the Dean of Bangor, who, in the same year, was summoned before the Archbishop to answer to the charge of seeking a metropolitan in Ireland. His action was fully justified by the five years' exile of the Archbishop of Canterbury, and the see of Bangor had been vacant since 1161. In a letter written by Becket to Humbald, Bishop of Ostia, he speaks of the see of Bangor as

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 375.

² *Ibid.*, i. 385.

not having had a bishop for "almost ten years." The name of the Papal nominee who was kept out by Owain Gwynedd is not recorded, and Bangor was vacant as regards a Canterbury bishop from 1161 to the consecration of Guianus, May 22, 1177. The episcopal duties were probably discharged during that time by an Irish bishop. There was a family connection between Owain Gwynedd's family and Ireland; for his father, Gruffydd ap Cynan, was born and educated there, and it would be natural that an application should be made for the help that was required during the temporary vacancy in the see of Bangor. In his bequests of money to various churches in Ireland and North Wales, Owain's father left more to Bangor than to any other church. Pope Alexander III issued an injunction, Dec. 10, 1165, addressed to the Bangor clergy in these terms: "Alexander Episcopus servus servorum Dei dilectis filiis universis clericis in Episcopatu Bangorensium constitutis, salutem et Apostolicam benedictionem."¹ On Jan. 29, 1166, the Pope wrote to Becket to compel the Bangor clergy to elect a bishop, or elect one himself, whereupon the Archbishop summoned the Archdeacon and Canons of Bangor to appear at Mid-Lent, to answer to a similar charge made against De Bardsey, Dean of Bangor, of seeking a metropolitan elsewhere, and to elect a bishop of their own. The Archbishop subsequently absolved them from any oath to elect Owain's nominee. In 1169² the Pope charged Becket to proceed to strong measures against Owain and the Archdeacon of Bangor, who had evidently paid no heed to the Papal injunction. Addressing Owain himself, Becket urges him to put away his kinswoman, whom he

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 367. ² *Ibid.*

had married, and to allow a bishop to be consecrated to Bangor. Death intervened and removed Owain and Becket before they settled their differences. Owain died in 1169, and Becket was murdered in the following year in his Cathedral of Canterbury. Owain was buried in Bangor Cathedral before the high altar, where he had been crowned in 1137, on the death of his father, Gruffydd ap Cynan.

The see of Bangor continued vacant till 1177. On May 22 in that year, Guy Ruffus, Dean of Waltham, Essex, was consecrated Bishop of Bangor. He accompanied Baldwin, Archbishop of Canterbury, in his official visits through Wales A.D. 1188, and entertained him and Giraldus on their way through Bangor. He died A.D. 1191, and the *Brut* (p. 237) refers to his death thus: "Gujon, Bishop of Bangor, died, a man of great piety and honour and merit, and an eclipse of the sun occurred."

Giraldus, in his *Itinerary*, gives a graphic account of these visits to Wales, professedly to preach the Crusades. The establishing of the jurisdiction of Canterbury over the Welsh dioceses was no doubt uppermost in the mind of the Archbishop, but owing to that question being fraught with so many political and racial difficulties, he deemed it prudent to veil his visit under the popular garb of a Crusader. Giraldus speaks of Baldwin as a man of humble and serious character, a man of few words, slow to anger, moderate, gentle and affectionate, quick to listen, slow to speak. The solemn procession, headed by Baldwin, described by Giraldus as a man of dark complexion, open and venerable face, moderate height, strong body, inclined to be spare than otherwise, riding in full armour with the white cross on his breast, made a deep impression on the Welsh people; and the

Crusaders were received with awful reverence by the Welsh princes and Norman barons. Journeying from South Wales, the Archbishop crossed the Dovey into Bangor diocese, following the line of the coast by Tygwyn, Llanfair-Ardudwy. Speaking of an incident which happened at Llanfair, near Harlech, Giraldus says: "On the morrow, Meredydd, the youngest son of Cynan, met us as we crossed a bridge, followed by his people, where several persons were signed with the sign of the cross; among them was a handsome young man of his escort, and one of his bosom friends. Meredydd, observing that the mantle on which the cross was to be sewn was of too thin and common a material, threw down to him his own mantle, amidst a flood of tears." Continuing their journey from Harlech to Nevin, then keeping to the coast, they reached Carnarvon and Bangor. Crossing the Menai Straits at Porthaethwy, now known as Menai Bridge, they came to Anglesey, the farthest point they reached in Bangor diocese. Here the Archbishop preached the Crusades, "and many persons," Giraldus testifies, "were inclined to take the cross owing to the effective preaching of the Archbishop and Alexander, our interpreter, Archdeacon of Bangor, and Seisyllt, Abbot of Strata Florida. There were many chosen young men sitting on a rock opposite them, but it was impossible to get one of them to take the cross, although the Archbishop, by an address specially directed to them, most earnestly exhorted them to do so." The stone on which the Archdeacon of Bangor is said to have stood to interpret the Archbishop's discourse is still pointed out in the outskirts of Menai Bridge, and is known as "Carreg Iagon," or "Carreg yr Archddiacon" (the Archdeacon's Stone). "On our return to Bangor from Mona," continues Giraldus, "we were shown the tombs of Prince

Owain and his younger brother Cadwaladr, who were buried in the Cathedral in a double vault, before the high altar, although Owain, on account of his public incest with his cousin-german, had died excommunicated by the blessed martyr St. Thomas; and the Bishop of that see had been directed to seize an opportunity of removing his body from the church." A Hengwrt MS. states that fearing to excite the people by violating the grave of a favourite prince, an underground passage was made privately into unblest ground, and the remains of Owain were thrust out in this way. This was nineteen years after his death. His supposed coffin is still pointed out in the wall under the south transept window of Bangor Cathedral, beneath a sepulchral arch, exposed to view during the restoration of the Cathedral in 1867-1872. The coffin was then opened, and found to contain bones.

At the death of Guy Ruffus the see of Bangor was offered to Giraldus in 1191, but he declined it, assigning as a reason a strong desire to prosecute his studies. The real reason probably was a lingering hope that the see of St. David's might fall to his lot, which had been the ambition of his life; but he was doomed to disappointment. Giraldus, whose father was a Norman, is described as "a young man, tall, slender in figure, with delicate features, and a fine complexion, overshadowed by large wide eyebrows; a man of learning and a wit, but self-sufficient, conceited, and an intolerable egotist."¹ Giraldus wrote many books, and two or three of them give us glimpses of Welsh religious and social life in his time. He speaks highly of the antiquity and purity of the faith of the Welsh people. The first piece of every loaf was broken for the poor: they ask a blessing of every priest

¹ Hook's *Lives of the Archbishops of Canterbury*, ii. 561.

and monk they meet. They pay the great tithe on all their property and cattle ; when they marry they go on a pilgrimage. Two-thirds of the tithe goes to their baptismal church, and one-third to the bishop. The churches have the right of sanctuary, often abused, and the right extends to the animals in the churchyard, and sometimes beyond to boundaries fixed by the bishop. In his *Gemma Ecclesiastica* Giraldus gives instructions on various ecclesiastical matters, and directs the priest to exact no fee for any sacrament, for baptism, marriage, or burial ; but he could accept such offerings as the faithful might give of their own free will. In North Wales it is still the custom to make offerings at funerals, and Welsh funerals are attended by a large concourse of people, who walk up individually to make their offerings at the chancel steps, or at the altar rails.

The see of Bangor continued vacant for five years after Giraldus had declined it, when Alen, or Albanus, of the Order of St. John of Jerusalem, was consecrated April 16, 1195 ; he died in about a year, and was succeeded by Robert of Shrewsbury, consecrated March 17, 1196 or 1197. He was taken prisoner from before the altar at Bangor Cathedral in 1211 by King John, and ransomed for 200 hawks.¹ This bishop was buried by his own request in the Market Place, Shrewsbury. Martin, supposed to be the same as Caducan, succeeded in 1215, and was a Welshman. He resigned in 1236, and entered the monastery at Dor, and there he died and was buried. Howel succeeded in the same year. He dedicated a monastery at Llanfaes, Anglesey, built by Leoline, Prince of Wales, over the grave of Joan his wife, daughter of King John, who was

¹ Dafydd ap Gwilym is supposed to refer to the burning of Bangor about this time by King John, in the lines—

“ When Deiniol, the son of Dunawd Deinwyn, becomes enraged.”

buried there at her own request.¹ Howel was succeeded in 1240 by Richard,² who excommunicated David ap Llewelyn, Prince of Wales, in 1241. This roused such feeling against him in the diocese that he fled to the Abbey of St. Albans, where he continued for twenty years, and never returned to Bangor. Anian, Archdeacon of Anglesey, became Bishop of Bangor in 1268. He was a favourite with Edward I, from whom he obtained many privileges for the see, and most of the episcopal estates of Bangor diocese were acquired from King Edward. Among the properties conferred on the see by him was Bangor House in Shoe Lane, near St. Andrew's Church, Holborn, London.³

Bishop Anian christened Edward II, the first English Prince of Wales, born in Carnarvon in 1284. The christening took place in St. Mary's Chapel, on St. Mark's Day, 1284. This chapel was used by royalty before the castle was built. If the rite was administered according to the Pontifical of Bishop Anian, now in Bangor Cathedral Library, the Prince was thrice immersed, as trine immersion is strictly enjoined in it. This is a custom which appears to have prevailed in Brittany, in Spain, and in parts of Gaul.⁴ The investiture of Edward, Prince of Wales within the walls of

¹ The two recumbent effigies in alabaster by the west door of Llandegai Church are said to have been removed there at the time of the Dissolution of the monasteries, and may have been connected with this grave.

² He consecrated the great bell at the monastery of Strata Florida which was bought for ninety-seven marks and two kine in 1254.—*Brut.*, p. 341.

³ There is a view of Bangor House in Knight's *Old England*, II. No. 2097. Not a vestige of the ancient residence remains. The site is now occupied by extensive printing-offices, with the name "Bangor House" inscribed on the front.

⁴ Haddan and Stubbs, *Eccles. Doc.*, i. 153.

Carnarvon Castle by George V, July 13, 1911, carries our thoughts back 627 years to the time of the christening of his predecessor and namesake in 1284. As a recognition of the services of Bishop Anian in christening his son, Edward I conferred on him the ferries of Porthaethwy and Cadnant; the manors of Bangor, Castellmay and Garthgogo, Carnarvonshire, and of Cantred and Treffos, Anglesey. Treffos was reputed to be the capital of the Bishop's Barony by virtue of which he then claimed his seat in Parliament.

On July 14, 1291, Bishop Anian held a synod at Llanfair Garth Brahan, or, more correctly, Llanfair-Edgarth Frenin, the church founded at Bangor by King Edgar, at which certain constitutions were drawn up for the diocese. The Use of Bangor, referred to in the Preface to the Prayer Book, is supposed to have been agreed to at this synod. Speaking of the Pontifical now in Bangor Cathedral Library, Haddan and Stubbs say: "It does not appear, judging by Mr. Maskell's notes to his *Monumenta Eccl. Anglic.* to differ (speaking generally) from the Sarum family of offices, more than in small variations, not sufficient to constitute it a peculiar use. . . . Nor has it the slightest claim to any connection with Bangor, but rather (if any Welsh diocese) with St. Asaph." The title of the volume is *Liber Pontificalis Domini Aniani Bangoriensis Episcopi*.¹ It is a copy of the Pontifical belonging to Bishop Anian and used by him in his own diocese, and has no claim to be the "Use of Bangor."

Bishop Anian died in 1305, at a great age, and was buried in Bangor Cathedral, but there is no trace of his grave there.

¹ See p. 178.

CHAPTER IV

THE MONASTIC ORDERS IN BANGOR DIOCESE

DURING the social convulsions of the Middle Ages the cloister was like a speck of blue in a heaven of storm, and made the monastic life the ideal of the noblest souls. The prolonged struggles between the English and the Welsh laid waste the old British monasteries, which gradually were superseded by the religious orders of the Middle Ages. These were chiefly Benedictines, Cistercians and Dominicans. Among the old British monasteries in Bangor diocese where the ground was so occupied were, Clynnog, whose cruciform church is one of the finest in the diocese, founded as a Cistercian abbey in 1200; and Penmon, as a Benedictine foundation in 1221. Aberconway was founded as a Cistercian abbey in 1185. The Cistercians founded an abbey at Cymmer, near Dolgelly, in 1198;¹ the ruins of which still exist. The Franciscans, or Grey Friars, so called from the colour of their dress, were the least popular in Wales: and Dafydd ap Gwilym speaks derisively of the Grey Friar as the "mouse-coloured man." This order settled at Llanfaes, Anglesey, about the year 1237, and "Friars,"² near Beaumaris, takes its name from this foundation. The Black Friars settled at Bangor in 1276, and the Friary stood on the site

¹ Haddan and Stubbs, *Eccles. Doc.*, i. 394.

² The Welsh Triads say: "There are three things, the less heard of them the better: the grunt of an old sow in a storm, an old woman's chidings, and the sermon of a Grey Friar." (Brawd-Llwyd.)

afterwards occupied by the old Bangor Friars Free Grammar School.

Unlike the Monastic Orders of the old foundation, such as the Benedictines, who acknowledged the right of the bishops to visit them, the friars, or Mendicant Orders, who went about barefooted and penniless, holding open-air services, and living on public alms, were independent of all local authority, and were amenable only to the Pope, who gave them unlimited authority to proclaim and establish his supremacy far and wide. This licence was often unscrupulously used to the annoyance of the secular clergy. Whenever the door of the parish church was closed against a friar, which was often the case, he would harangue crowds in the open air, railing against the parish priest, especially if he happened to be on bad terms with him. In addition to this, the friars heard confessions—and the Welsh Triads warn the public against the Grey Friar confessor, “Woe be to the man that comes within his clutches”—and absolved the black sheep from whom the parish priest had withheld absolution. All this roused the indignation of the parochial clergy against the friars—a record of which still exists in the grotesque figures which may still be seen on the spouts of the roofs of some churches, and similar satirical caricatures are still visible in the stained windows of some of our cathedrals.

The principles of the Mendicant Orders, like those of modern dissenters, propagated schism, for they were divided among themselves, and there was an unhealthy rivalry between them. The ignorant ploughman who sought spiritual guidance from the Grey Friars was only told to beware of the White Friars, and the White Friars edified him by denouncing the Black Friars, and the

latter in their turn by condemning the Augustinians. "Be true to us," was the language of each, "give us your money, and you shall be saved without a creed."¹

The influence of the Cistercians had become so strong in Wales by the year 1155 that they were able to effect a change in the old Welsh custom of dedicating churches. It was the rule of this Order that their religious houses should be dedicated under the name of the Mother of our Lord. Although a considerable number of churches in Wales bear the name of the Blessed Virgin under the name of Llanfair—and the number in Bangor diocese is only four—it can be proved that nearly one-half of them had Welsh saints for their original founders. Wherever the Cistercians had influence the name of the Blessed Virgin was either added to, or substituted for, that of the native saint. The parish churches of Dolgelly and Conway in Bangor diocese are instances; and they were under the influence of the Cistercians of Cymmer and Aberconway abbeys respectively; and the chapels of Carnarvon and Beaumaris are also dedicated under the name of St. Mary.

Simplicity, coarse dress, common food, were characteristics of the Cistercian; and his ascetic appearance impressed the outside world as one who had renounced the pomps and vanities of the world. His occupation was chiefly agricultural; and he farmed the Welsh hill-sides by sheep-feeding, and grew rich on the profits of the wool: and was a familiar figure at Welsh fairs and markets. The Cistercians of set purpose settled in the wilderness, and for the most part pitched their dwellings in spots of great natural beauty.² Bangor diocese was

¹ Blunt's *Hist. of the Reformation*, p. 41.

² Freeman, *Hist. Norman Conquest*, I. xxiii. 233.

as attractive as any other part of Wales in that respect : and whenever we stand among the ruins of Cistercian abbeys, we may expect to find the surrounding scenery picturesque. Few spots in Wales awaken deeper feelings of solemn interest than the ruins of such abbeys—and the beauty of some of them, such as Tintern, awaken more tender feelings towards the Cistercians than towards any other of the Monastic Orders. This is especially so in Wales where the Cistercian was not unpopular. Within those ruined walls, around which the storied ivy clusters so thickly, at one time the orisons of the monks ascended on high. Notwithstanding the grievous blemishes which disfigured the monastic system in later times, light shone from the cells of the monastery during many a dark period. The monasteries were towers of strength against tyranny and oppression : asylums to alleviate sufferings of every kind : hospitals for the sick and dying ; libraries containing valuable MSS. and documents of various kinds. The monks themselves cultivated learning with great success, and for a century and a half after the Conquest all the best men of the English Church came from the monasteries ; and a number of Bangor bishops during that period were supplied from the same source, for the monks were professors at the universities, physicians, historians, searchers out of MSS. It is to the monks that we are indebted for manuscript copies of the Bible, for they multiplied copies, and were the inventors of the art of printing. Indeed, they cultivated all the arts with skill and success : for they were architects and builders of no mean order—as the magnificent monastic ruins of to day amply testify—painters, musicians, farmers, cooks. In a word, the monasteries were centres of all the arts which the

progress of civilization brings with it : and the religious sympathy of the time made them by constant endowment, centres of enormous wealth. The abbey in every district was to many a cherished house of rest in the pilgrimage of life ; and the sound of the vesper bell as the sun set beyond the dusky eminences of the Welsh hills, was to the wayfarer a welcome summons from afar off to shelter under the hospitable roof of the monastery.

CHAPTER V

FROM THE ANNEXATION TO THE REFORMATION

1284-1534

BISHOP ANIAN was succeeded in Bangor by Caducan in 1303, and followed by Griffith ap Iorwerth in 1307. He died in 1309, and was buried at Friars, Bangor; and Anian Sais, who had been successively Canon and Dean of Bangor, and also Archdeacon of Anglesey, was appointed Bishop, and consecrated Nov. 9, 1309. In the Canterbury Registers, Anian's death is noted on Tuesday, Jan. 26, 1327, and his burial in Bangor Cathedral, Jan. 28, *in quodam muro* between the choir and the altar. Matthew de Englefield, Archdeacon of Anglesey, succeeded to the see in 1328. He obtained a Royal Charter to establish two fairs annually at Bangor, on St. Luke's Day and St. Trillo's Day. On his death in 1357, Thomas de Ringstede, a Dominican, a learned man and a great favourite with the King and Pope, was elected to the see. He left £100 to Bangor Cathedral, with the proviso that if his successor was a Welshman his executors should be at liberty to pay the amount or not, as they pleased, intimating, at the same time, that he had no great affection for Bangor nor its inhabitants. Another Dominican, Gervase de Castro, was appointed by Papal nomination, and consecrated Nov. 6, 1367. In his will he directed his body to be buried in the choir of the Friary at Bangor, where he is supposed to have been educated, and where he died, Sept. 1370. His successor, Howel ap Grono, who had

been successively Canon and Dean of Bangor, and Archdeacon of Anglesey, died in Rome Feb. 1371, having been Bishop of the see for less than two years. Willis¹ refers to a commission, issued during the vacancy in the see in 1371, directed to Robert, Bishop of Lamburgh, who had probably acted as suffragan to Bishop Ringstede, to dedicate churches in Bangor diocese, and among them the parochial church of Bangor, probably rebuilt about this time. This Bishop of Lamburgh was appointed with Wickliffe (the Bishop's name standing first) in a commission sent by Edward III in 1374 to Pope Gregory XI, then at Avignon, to treat about certain affairs of the Church.² Gilbert, who succeeded Howel in the see of Bangor, was translated to Hereford in 1375, and from there to St. David's in 1389. He died in 1397, being succeeded by John Swaffham, a White Friar, and received the spiritualities Oct. 1376. He is said to have been the Bishop that was present at the death of the Black Prince in 1376. Swaffham obtained a grant of the sinecures of Llanynys and Llanfair in the Dyffryn Clwyd Deanery then in Bangor diocese, towards the repair of Bangor Cathedral and the maintenance of four chaplains to officiate in the choir. Bishop Swaffham not only took the income of these sinecures, but, tradition has it that he also took the stones of the pillars of the nave of Llanynys Church to repair the pillars of the nave of Bangor Cathedral, the stones in Llanynys Church being replaced by iron supports, which are there unto this day. Richard Younge became Bishop of Bangor in 1399, on the death of Swaffham. He was sent to Germany in 1401 by Henry IV, to announce his succession; was unpopular

¹ *Bangor.*

² Life in Knight's *Cyclopædia of Biography.*

in his own diocese, and during the insurrection of Glyndwr was prisoner therein. Younge was translated to Rochester in 1407. On this vacancy Glyndwr nominated Llewelyn Bifort to the see of Bangor, about this time. In a book of Fines and Amercements of the inhabitants of the county of Anglesey, for taking part with Glyndwr, Bifort's name appears at the end of it, in the year 1406, among the chief of the outlawed persons. Walingham says, that the Bishop of Bangor was taken prisoner in the battle fought in Yorkshire, Feb. 19, 1407 or 1408, where the Earl of Northumberland and Lord Bardolph were slain; but the Bishop's life was spared because he bore no weapon. Godwin says this was Bifort: and that the Pope, to please Henry, removed him from Bangor to some shadow of a bishopric. In June 1402, Archbishop Arundel issued a writ to William Memberough, Archdeacon of Chester, to certify the names of those who preached rebellion in the dioceses of St. Asaph and Bangor. Glyndwr's cause gained strength by the alliance of the Mortimers and Percies, to ratify which, and to form a plan of campaign, a meeting was arranged between Glyndwr and his allies at Bangor,¹ and which took place in a "Room in the Archdeacon's House" (Shakspeare's *Henry IV*).

"Scene i.—BANGOR. A Room in the Archdeacon's House. *Enter* Hotspur, Worcester, Mortimer, and Glendower.

Hotspur. Let me not understand you then. Speak it in Welsh.

Glendower. I can speak English, lord, as well as you. I was trained up in the English Court."

¹ See Appendix E., p. 198.

"Archdeacon's House" is a misnomer for Deanery House, then occupied by Dean Daron, an ardent supporter of Glyndwr, and where the insurgents met. So confident were they of success that they proceeded to divide the kingdom among themselves.

"*Glendower*. Come, here is the map. Shall we divide our right?

Mortimer. The Archdeacon (*i.e.* the Dean) hath divided it into three limits very equally."

Shakspeare's *Henry IV*.

For the part he took in this revolt Dean Daron was outlawed by Henry IV, and one William Pollard thrust on the canons, but he was not installed. Glyndwr burnt Bangor Cathedral to the ground in 1404. This was during Bishop Younge's absence in Germany, where he continued so long that the temporalities of the see lapsed to the Archbishop of Canterbury. Benedict Nicolls succeeded, Aug. 10, 1408, to the see and received the spiritualities from Archbishop Arundel, in whose registers Bifort is passed over as an intruder and vain usurper; and the last vacancy of the see placed at the translation of Younge, assuming that the see of Bangor had continued vacant from that time, although the Pope in his Bull had noted the vacancy upon his absolving Bifort from his spiritual obligation to Bangor. Notwithstanding that Bishop Nicholls was solemnly enthroned in Bangor Cathedral, Oct. 12, 1409, he was not in full possession of the see till 1411. On his translation to St. David's in 1417, he was succeeded by William Barrow, translated to Carlisle in 1423. John Clederow succeeded, who by his will directed that if he died within two days' journey of Bangor his body was to be buried

in St. John's Chapel in Bangor Cathedral. Willis thinks that this chapel was either the north transept or the vestry standing eastward of it on the north side of the choir, which was the slated part of the Cathedral, and was probably roofed at the Bishop's expense during his lifetime. He died in London in 1435 and was buried at Crayford, Kent; and his successor was Thomas Cheryton, a learned Dominican. He procured the restitution of Llanrhaiadr rectory to the Chapter of Bangor. On his death in 1448 he was succeeded by John Stanbury, a learned Carmelite, Confessor to Henry VI, and the first Provost of Eton. He left £30 to the Cathedral of Bangor to be expended *ad ejus tantummodo edificationem*. This was a move towards restoring the Cathedral, which was in ruins after the insurrection of Glyndwr. Nor was this the first time it fell into that condition by the hands of the destroyer. It was destroyed in 1071 by the Saxons, and afterwards rebuilt partly in 1102, and again destroyed in 1282. Edward I made some changes in the architecture by changing the apsidal east end of the Cathedral to its present design. The Cathedral was a target in all the conflicts.

"What time a cathedral was first built at Bangor I find it hard to define."¹ If there was a cathedral in St. Deiniol's time, he probably chose the site, which possibly is the one on which the present Cathedral stands, and which may have been occupied before by the monastic cells, which, like the Cathedral itself, would be of a rude character; for it was long before the British Church had buildings made of stone. St. Deiniol at Bangor, like St. Columba at Iona, probably used wattle

¹ Godwin, *De Episcopis*, p. 535.

and daub for erecting the monastery and Cathedral. The Welsh word *adeilad*, which now denotes a building of any kind, had in its etymology a primary, if not an exclusive reference to the wattling style.

Bishop Stanbury was translated to Hereford in 1452, and was succeeded by James Blakedon, Bishop of Achonry, Ireland. On his death in 1464, Richard Ednam, a Grey Friar, succeeded, and in 1467 he obtained from Edward IV a confirmation of the privileges of the see of Bangor. In the following year on his representing to the Pope the great poverty of the see, and that his income was not more than £100 a year, he obtained leave to hold some other benefice or dignity *in commendam*.

CHAPTER VI

THE TUDOR PERIOD

1485-1603

THE accession of Henry VII is an epoch in the history of Wales. His grandfather, Owen Tudor¹ of Penmynydd, in the diocese of Bangor, was descended from Ednyfed Vychan, a distinguished counsellor of Llewelyn the Great, Prince of Wales. By his marriage with Catherine of France, the Queen-dowager of Henry V, Owen became the founder of the Tudor dynasty. He is supposed to have gained the affection of the Queen by his remarkably handsome person and various accomplishments; and was privately married to her in 1428. The marriage was a happy one, and there was issue three sons—Edmund (the father of Henry VII), Jasper and Owen—and a daughter. The introduction of some of his kinsmen from Wales to the Queen by her husband drew from her the remark, that they “were the handsomest dumb creatures she had ever seen,” for not a word of English could they speak.

Welshmen supported Henry in his successful wars against Richard III, and they were in great favour at Court. Dean Kyffin of Bangor was among the leading supporters of Henry during the Wars of the Roses; and was of great assistance to him in sending despatches by

¹ He is known in history as Sir Owen Tudor. He fought in 1461, under the banners of his son Jasper, Earl of Pembroke, at the battle of Mortimer's Cross; and would not quit the field, but was taken with several other Welsh gentlemen, and with them beheaded soon after at Hereford, and interred in the church of the Grey Friars in that city.—Pennant's *Tours in Wales*.

fishing boats to Brittany, from Llanddwyn, a parish on the Anglesey coast, of which the Dean was rector, and where the ruins of the house and the east gable of the church still remain; the greater portion of the parish having been swept away by the sea. What remains of the parish is now incorporated with the parish of Newborough. Llanddwyn was one of the richest benefices in the diocese of Bangor in Dean Kyffin's time: and the emoluments were chiefly derived from the offerings of pilgrims, who flocked there in large numbers from all parts to the shrine of St. Dwynwen, or Dwyn, a saint of the fifth century, the patroness of true lovers, where

“A thousand bleeding hearts her power invoked.”

One of the Saint's sayings is: “There is none so lovable as the cheerful” (*Nid caraidd ond llawen*). There was formerly a figure of her in one of the windows of the choir in Bangor Cathedral, with her Latinized name, *Donwenna*,¹ under it, put there by Dean Kyffin, with

¹ The legend of St. Dwyn is, that her lover sought her in unappropriated union, and was rejected, when he deserted her in hatred, causing her great sorrow. Of this she was cured by the administration of a divine draught; which was also administered to her faithless lover, whereupon he became frozen into a lump of ice. Three requests were granted St. Dwyn by Almighty God: (1) that her faithless lover should be unfrozen; (2) that her prayers should always be granted in favour of all true-hearted lovers, that they might obtain the objects of their affection, or be cured of their love passion; and (3) that she should never wish to be married. She took the veil, and became a saint. “Every faithful lover who subsequently invoked her was either relieved from his passion, or obtained the object of his affection” (*Iolo MSS.*, p. 84).

St. Dwyn selected for her foundation a spur, part of a ridge of rock rising above a tract of blown sand near Llanddwyn. Her well at Llanddwyn, now choked up by the sand, continued in great repute for many centuries. It had a sacred fish or eel, whose movements indicated the fortunes of the love-sick people resorting thither, who afterwards offered into the chest of St. Dwyn. Writing in 1800, William Williams, Llandegai, said that his mother told him that

the following inscription: "Orate pro Bono Statu Magistri Kiffin Decani qui hanc fenestram fecit." A Celtic cross, about fourteen feet high, was erected at Llanddwyn in 1903 by the Hon. F. G. Wynn, to commemorate the Saint.

For his fidelity, Henry VII made a grant to Dean Kyffin of several lands, and also liberty to found a chantry¹ in the south transept of Bangor Cathedral, to be dedicated to the memory of Katherine, the King's grandmother, and which was endowed with the tithes of Llangoed, Llaniestyn, and Llanfihangel-Tinsilin.

About the same time that this chantry was built Bishop Dean was appointed to the see of Bangor in 1496. He was previously Lord Chief Justice and Lord Chancellor of Ireland. He rebuilt, at his own cost, the choir of Bangor Cathedral, 1496-1499, after it had been in ruins ninety years; and recovered to the see certain lands, particularly the Island of Seals, or Ynys Moel Rhoniad, now known as the Skerries, between Holyhead and Anglesey. In his *Specification*² of *Seal's-Island*, belonging to the bishopric, circa 1498, Bishop Dean says (p. 94): "It is to have in mynde, that wher as the Reverende Father in God Henry Bishope of Bangor, Lord of the Township of *Cornowylan* in the Countie of Anglesey, and of an Isle in the See called *Seynt Danyell's Isle*, otherwise called *Ennys Moylronyon*, to reduce the auncient right of fishynge in the said Isle, apperteynyng

she consulted the old woman in charge of this well about her destiny with respect to her husband; and was told, from the movements of the fish in the well, that her husband would be a stranger from South Carnarvonshire, which turned out to be true.

¹ Dean Kyffin died in 1502, and was buried at the entrance to this chantry; and his grave was known for a long time as "Bedd y Deon Du," or "the grave of the Black Dean," from his dark complexion.

² Ex. Archivis. Eccl. Cathedræ, Bangor.

to hym and to the Cathedrall Church of *Bangor*, whiche by the nonresidence in the Contrey of the Predecessors of the seyd Bishope hath not bene yerly continued; the vijth Day of *Octobre* last passed by thassent of all his tenaunts of the seyd Lordship, except of *William Griffith*, Kt. entred in his proper Person the seyd Isle, and fyshid the seyd Isle as his own demaigne Lond, in the ryght of his Church of *Bangor*; so that no tennante of the seid Township eny fyshinge or other Pleasure there in should have but at the Will of the Bishope and his Successors. It is so that thafor named Sir William Griffyth, Knyght, wiche hath no tyle in right to fyshe the seyd Isle but as on of the Tenaunts of the seyd Township, how be it he and his Father of ther extorte Power have otherwisse used to fyshe the seyd Isle in the absense of the Predecessors of the seid now Bishope. And the seid vijth Day of *Octobre*, after that the seyd Reverend Father had fyshed the seyd Isle, and taken xxvij fyshis callid *grapas*, sent his son and heire aparante with dyvers men in harnes, wiche ryetowsely in the seid Countie of *Anglesey* the seid Bishope's Diocise, tooke the seid fishis from the Servants of the seid Bishope. And after the seid *Sir William Griffith* restored them to the seid Reverende Father ageyn, albeyt upon the premisses gret variance by byll of complaynte dependith between them before our Lord Prynces Counsell." Bishop Dean won his case, and the island continued afterwards part of the Bangor Episcopal Estates till the time of Bishop Robinson (1566-1586), who alienated it from the see, and gave it to one of his sons.¹

Bishop Dean was translated to Salisbury in 1499, and from thence to Canterbury in 1501. On leaving Bangor he left his crozier and mitre, both of considerable value,

¹ Willis, *Bangor*, p. 245.

to his successor on condition that he would carry on the work of restoring Bangor Cathedral which he had begun. His two immediate successors, Bishops Thomas Pigot (1500-1505) and John Penny (1505-1509), did nothing in that direction. But Bishop Thomas Skeffington, consecrated June 17, 1509, took up the work of restoring the Cathedral, and he also rebuilt a great part of the Bishop's Palace, which, owing to the non-residence of the bishops, had fallen into a dilapidated condition, "as appears by this inscription over the porch-door as you enter in; Tho. Skeffington, Episcop. Bangor fecit."¹ Bishop Skeffington resided chiefly at Beaulieu, which he held *in commendam* with the see of Bangor, and was an absentee from his diocese. To atone for this he rebuilt entirely, and at his own cost, the nave of Bangor Cathedral, which was in ruins, and added the western tower as they now stand. This appears from the inscription, of contemporary date, cut into the stone above the western doorway in the tower. "Thomas Skevyngton, Episcopus Bangorie hoc campanile et ecclesiam fieri fecit. Ao. Partus Virginei MCCCCXXXII." Willis² says that Bishop Skeffington intended the tower to be raised to double its present height; but he died in June 1533, before it was completed, and his executors immediately covered it. By his will, dated May 10, 1533, he provides: "I will that the Steeple and Lofte of Bangor Church where the Bells doo hang be fynished, and the three Bells hanged up, and a furthe Belle agreeable to them be provided and hangid there, and that the Roofe of that Steeple to be well made, coverid with Leade, and the windows in the said Steeple over the Doore to be well barride with Yron and glased." In his will Bishop Skeffington says: "First

¹ Willis, *Bangor*, p. 41.

² *Survey*, p. 21.

Almighty Jhesu as thou bowtest me and all mankynde with thy most precyous Bloode have mercy uppon me, and to the I bequeathe my Soule, my body to be buryd in the Quyer of Beaulieu, nighe unto the Place where the Gospell is redde, above my Tombe. And my Harte to be carryed to Bangor, there to be buried in the Cathedrall Church, before the Pictour of Saint Daniell, and a stone to be layed thereupon, with a Scripture engravid, mentioning that here lyethe the Harte of Thomas late Byshopp of Bangor," etc. This "Pictour of St. Daniell" was, according to Willis, painted in the middle window in the south side of the choir, which locates the spot where the Bishop's heart was buried.

John Salcot, who succeeded Skeffington in 1534, was Abbot of Hyde, near Winchester. He favoured the divorce of Henry VIII, for which the King rewarded him with the bishopric of Bangor. While the Pope delayed his decision in the matter of the King's divorce, Convocation decreed against Papal Supremacy. As this was an assertion of the principle of a National Church, so the dissolution of the monasteries—for the monasteries upheld Papal Supremacy—which soon followed, was a practical application of that principle. This is commonly known as the Reformation, which, briefly stated, was: the rejection of Papal Supremacy; the recovery of the power of the Crown over the clergy, as well as over the laity; the introduction of the English liturgy; the abolition of certain superstitious religious practices; the putting forth of the Thirty-nine Articles of Religion; and the unrestricted use of the Bible. The aim of the Reformation was to place our religious liberties on the same basis as that on which our civil liberties had been placed long before. A supremacy of power in making and administering

Church law was vested in the Sovereign; but in making Church law he was to ratify the acts of the Church herself, as represented in Convocation; and when the highest civil sanction was necessary, Parliament could be appealed to. In administering Church law the Sovereign was to discharge this function through the medium of bishops and divines, canons and civilians, as her own most fully authorized, best instructed sons.

The lesser monasteries, chiefly the houses of the Mendicant Orders, were first doomed in 1534, because they were the most devoted subjects of the Pope; and also because of their demoralized condition. Abroad the Mendicants were notorious for intrigues in the hospitable homes of the peasants who received them into their houses. The year 1536 witnessed the downfall of 376 of the smaller monasteries. The effect of this crushing act was much the same as would be the case now if the poor laws, infirmaries, asylums and public libraries were at once abolished, for the monasteries to a great extent supplied these needs. The fact that no legal provision was felt necessary till after their dissolution indicates their efficient care for the poor; for the first Poor Law Act dates no further back than the fifth year of Elizabeth. There was, however, at the time a growing distrust of the monastic system, as appears from the fact that public benefactions now began to flow into new channels; for whilst no abbey or priory had been founded for thirty years, schools and colleges were becoming more common.

This movement in the direction of popular education extended later on to Bangor diocese, when Dr. Geoffrey Glynn founded and endowed a Free Grammar School¹

¹ Under the Welsh Intermediate Education Act of 1889, this School, with its endowments, passed from the hands of the Dean

at Bangor in 1557, on the site of the Old Friary of Black Friars, which became one of the leading schools in Wales. By his will the founder directed that £2 a piece be paid to ten boys brought up in this school, to be called Dr. Glynn's poor scholars, and that they should constantly attend Divine Service in the Cathedral in their surplices. They began as probationers in the choir, and from among them the choristers were usually chosen; and they were known until recently as "Dr. Glynn's Singers."

Though much was gained by the Reformation, it was attended by great and sad excesses which cannot be defended; and have left behind them a stain which time has not worn away. Nevertheless, "if Wolsey had remained in power the monastic revenues would have been increasingly diverted to educational purposes, and England would have been provided with colleges which would have grown with local needs."¹

Henry VIII appropriated to himself by far the greater portion of the monastic revenues, and sold the Abbey lands and tithes at easy prices to his supporters in the work of spoliation. The ornate fixtures and magnificent carvings of the Abbey Sanctuaries were ruthlessly cut down, the mosaic pavements dug up, the stained windows dashed to pieces, and the bells gambled for and sold; and the buildings abandoned to foxes and owls, and to the pitiless ravages of the elements; the ruins of which still remain to tell the tale. The libraries, the accumulation of ages, were left to the

and Chapter of Bangor, the old governing body, to the County Council, who completely changed the character of the school, contrary to the terms of the will of the founder. New school buildings on a new site have also been erected since.

¹ Creighton's *Life of Wolsey*, p. 195.

ignorant tiller of the soil, who seized their contents for the sake of the parchment they contained.

The following is the Valuation of property belonging to the Abbey of Cymmer,¹ Dolgelly; the Abbey of Beddgelert, and the Convent of Llanfaes, all in the diocese of Bangor, made at the time of the Dissolution of the Monasteries—

“Cymmer Abbey,” near Dolgelly, Merionethshire.

	£	s.	d.
According to the Valuation in the Augmentation Office, dating from the 31st Henry VIII, the value of the site of the Monastery, with its lands, lineaments and mills	2	15	4
The Rectory of Llanelltyd	5	13	4
The Rectory of Llanegryn	13	13	4
The Rectory of Llanfachreth	6	13	4
24 “Crannocks” and two hoppets of wheat	10	6	6

These were all then in lease to John Pewis.

The other possessions described as part of the property of the Abbey were—

Town of Redcrowe, lands and tenements	3	5	4
Town of Llanelltyd, divers tenements	10	5	2
Town of Dolgelly, divers tenements	2	8	4
Town of Cwmkadein, divers tenements and mill	3	2	0
Town of Trawsfryn, divers tenements	5	0	0
Town of Llanchedeth, tenements and rents	2	18	0
Chapel of Kadis	0	10	0
Fines or Perquisites of Courts	0	10	0
Sum total seized by the Crown	£67	5	8

¹ The ruins of the great hall and a portion of the Abbot's house belonging to Cymmer still remain, and have been converted into a farmhouse.

This Valuation contains no reference to the furniture of the Monastery of Cymmer, which was probably stolen and disposed of in other ways. A valuable gold chalice and paten lately discovered in a cave near Dolgelly probably belonged to the Abbey; and an old brass alms dish, with the representation of the Fall much worn, now used in Llanuwchllyn Church, is said to have belonged to Cymmer Abbey.

Beddgelert Abbey was valued at the Dissolution, according to Dugdale, at £70 3s. 8d. All the lands in Carnarvonshire belonging to the Abbey, Henry gave to the family of the Bodvels; and the Anglesey property, except the township of Trer'beirdd, he gave to the Prydderchs. The name of Richard Conway appears as the last Prior.

Llanfaes Convent

Henry sold this, with its possessions, to one of his courtiers. The estate became in later years the property of a family of the name of White (now extinct), who built here a good mansion. It subsequently became by purchase the property of Lord Bulkeley, and now belongs to Sir Richard Bulkeley, Bart. The old convent church is now used as a barn.

CHAPTER VII

THE REFORMATION—EDWARD VI AND MARY 1547-1558

BISHOPS OF BANGOR.

Arthur Bulkeley, 1541-1552.

A Vacancy of Three Years.

William Glynn, 1555-1558.

ARTHUR BULKELEY, born of an ancient Anglesey family of that name, was the first Bishop of Bangor in the Reformation line, and was esteemed a good canonist. He was Rector of Llanddeusant, Anglesey, in 1525, and about the same time became Canon of St. Asaph. He was the first Bishop who resided in the diocese of Bangor for upwards of one hundred years; and his residing among his flock was one of the first steps he took to advance the much needed work of the Reformation. The *Articles of Enquiry* which Bishop Bulkeley issued in 1551, show his efforts to know the condition of his diocese, which had been so much neglected by his predecessors for upwards of one hundred years. The following extracts throw light on the nature of the inquiries. The first item of inquiry has reference to the conversation and morals of the clergy.

“7. Whether any by Preachyng, Wrytyng, Worde, or Dedde, hath or doth maynteyn the usurped Power of the Byshop of Rome.”

“8. Whether every Sunday on Part of a Homely, as they be now devyded, ys reade immediately after the Crede (yf there be no Sermon) openly and distinctly, that all in the Church may heare and understand yt, and so lykewyse the Epistle, and Gospell, and Lessons.”

"9. Whether your Curates every Holy Day do recite, openly and playnly in the Pulpyt, the *Paternoster*, the *Crede*, and the *Ten Commandments in English*."

"10. Whether the Service ys used to be sayd or song upon Sundayes and Holy Dayes in dew Tyme, after the Order that ys set out and appoynted in the Boke of Common Prayer, and none otherwise, and the Letany also in the myd aley of the Church knelyng."

"16. Whether ther be provided and set up in some convenyent Place of the Churche, on Boke of the whole Byble in the largyst Volume in Englyshe, and the Paraphrase of *Erasmus* upon the Gospels lykewyse in Englyshe."

"18. Whether any doth use to pray upon Beades."

"21. Whether Curatts do duly and reverently minyster the Sacramentes in theyr Cure."

"27. Wether there be any that pryvatly in theyr pryvat Houses have theyr Masses, contrary to the Forme and Ordre of the Boke of Comunion."

"37. Wether there be any Images in your Church, Tabernacles, Shrynes, or Coveryng of Shrynes, Candel, or . . . of Waxe: or fayned Myracles in your Churches or privat houses."

These *Articles of Enquiry* have reference to the adoption of the first Book of Common Prayer of 1549. and the progress of the Reformation in the diocese of Bangor, which was very slow, as is clear from the letter of Bishop Robinson in the reign of Elizabeth, which tells us that the diocese clung tenaciously to Roman ritual even then, long after the time of Bishop Bulkeley.

Godwin, and other historians, have put on record a statement that Bishop Bulkeley having sacrilegiously sold away five bells from the tower of Bangor Cathedral, was struck with blindness, from which he never recovered, after returning home from seeing them shipped off. But this story has no foundation whatever in fact. Willis¹ points out, with convincing clearness, that there are documents still existing in the Bishop's own handwriting, written only a short time before his death, which no blind man could have done. Moreover, the following extract from the Bishop's will, dated March 10, 1552, only four days before his death, prove that whatever was sold belonging to Bangor Cathedral was sold with the consent of the Chapter, and the money spent on the fabric. "I do declare and testify by this my last Will and Testament, that whereas I had a certain Sum of Money in my Custody of the Cathedral Church Goods, that by the advice of Dr. William Glynn, and other the Canons there, I did fully bestow the same Money and much more upon the Roofe and Leads of the South Side of the Church, which before was ready to fall, the Reparation whereof did cost forty two pounds."

It is impossible to trace the origin of this blindness story. Willis² says, "That he was ever Blind there is not the least Tradition at Bangor." Bishop Bulkeley was, beyond doubt, the best Bishop that had presided over the see of Bangor for more than one hundred years. His absentee predecessors did little more than receive the emoluments of the see during that long period. Bishop Bulkeley was the first Bishop of Bangor in the Reformation line ; and if he had been less active in promoting the work of the Reformation in his

¹ *Bangor*, p. 102.

² *Ibid.*

diocese, there would have been probably no record of his having been struck with blindness. The story was probably invented by the enemies of the Reformation.

Bishop Bulkeley died at the Palace, Bangor, on March 14, 1552; and was buried in his own cathedral in the spot where Bishop Skeffington's heart had been buried. No monument, or even an inscription, was ever placed over his grave, "having, as I conceive," says Willis,¹ "very little deserv'd the Character given him, but quite the contrary: Forasmuch as he appears to be the first Bishop that had resided in his Diocess for upwards of an hundred years, and being a Native, seems to have been disposed, had he liv'd in better Times, to have been in all Respects, a Promoter of the good of his Church, as may be seen by his Petition to King Henry VIIIth in Defence thereof, and by his being attainted in a Premunire, in Trinity Term 1546, 36 Hen. 8 ment^d in our Law Books, for endeavouring to recover the Patronage of Llangelynin to his See: which in no respects seems to have suffer'd by him saving in his consenting to the parting with Llandegfan Advowson to his kinsman, Sir Richard Bulkeley."

The first and second Books of Common Prayer (1549 and 1552) were put forward by the authority of Edward VI. It was the Prayer Book of 1549 that Bishop Bulkeley endeavoured to enforce in his diocese. He died before the 1552 Prayer Book appeared. Before the Book of Common Prayer was issued, a liturgy of various uses prevailed in different dioceses, as appears from the Preface to the Book of Common Prayer. "And whereas heretofore there hath been great diversity in saying and singing in churches within this realm; some following Salisbury Use, some Here-

¹ *Bangor*, p. 103.

ford Use, and some the Use of Bangor, some York, some Lincoln: and from henceforth all the whole Realm shall have but one Use."

These various "Uses" indicate that there was less uniformity in public worship before the Book of Common Prayer, which is based chiefly on the Use of Salisbury, appeared. There is no extant copy of the Use of Bangor; but the difference between it and the other Uses was obviously sufficiently marked to constitute it a separate Use. Bishop Bulkeley makes no reference to it in his *Articles of Enquiry*, issued in 1551, which is remarkable.

"Anno 1550. As to the success of the Reformation," says Strype,¹ "it went on but slowly in the parts farther from London. In Wales, the people ordinarily carried their beads about with them to Church, and used them in prayer." And in the persecution which followed the accession of Mary in 1553, Wales did not give a single native martyr to the cause of the Reformation. The three martyrs burnt in Wales, including Bishop Ferrar of St. David's, were Englishmen. During almost the whole of the reign of Mary the see of Bangor was occupied by William Glynn of Glyn, Heneglwys, Anglesey, of which parish he had also been rector in 1551. He was also Master of Queens' College, Cambridge; and in 1554 he disputed with Bishop Ridley at Oxford, and his arguments are printed in Fox's *Book of Martyrs*. Fuller² speaks of him as an "excellent scholar, and in the solemn disputation between the Papists and Protestants, of the former none pressed his arguments with more strength and less passion than Doctor Glynn: though constant to his own, he was not cruel to opposite judgments, as appeareth by the appearing of no perse-

¹ *Memorials*, ii. 357.

² *Worthies of Wales*.

cution in his diocese; and his mild nature must be allowed *causa socia*, or the fellow cause thereof." Dr. Glynn, when he became Bishop of Bangor, deprived all the clergy who had married in the previous reign of their benefices. He was a vigorous overseer of his diocese, and held several synods of the clergy. On his death in 1558, Mary nominated Morys Clynnog, Prebendary of York, to the see; but the Queen died before his consecration, when he fled to Rome; and was appointed the first rector of the English College there. He was noted by the students for his partiality to his countrymen of Wales, which gave rise to such friction between the English and Welsh students that the Pope had to displace Clynnog from the rectory in 1581.¹ During his banishment Clynnog wrote a devotional work in the Welsh language which appeared in 1567, under the title *Athrawiaeth Gristonogol*. The following extracts give the contents, and show the author's style as a Welsh writer: "Pymtheg dirgeledd yr Arglwydd Jesu Grist" (The fifteen mysteries of the Lord Jesus Christ). "Y Pump lawenychus a ellir i myfyrio wrth fyned dros y paderau y waith gyntaf" (The five joys for meditation in going through the paternosters for the first time). "Y pump dolur o'u styriaw wrth fyned eilwaith dros y paderau" (The five wounds to be considered while going through the paternosters a second time). "Gweddî'r Arglwydd yn yr Ardd, ei scrysiu wrth y piler" (The Lord's Prayer in the Garden, his scourging by the pillar). "Esortiad i samio dy gydwybod" (An exhortation to examine thy conscience). "Sacrafenau i santaidd fam Eglwys, y Bedydd a Chryisma neu Fedydd Esgob" (The Sacraments of the holy Church, the Chrism, or Bishop's Baptism). Clynnog

¹ Wood's *Athen. Oxon.*

makes use of the colloquial term in Welsh for Confirmation, "Bedydd Esgob," or Bishop's Baptism, and which is still so designated colloquially; but is not used in the Book of Common Prayer. The title in the Welsh Prayer Book being the same as in the English, "Conffirmasiwn."

To Clynnog's devotional manual Dr. Griffith Roberts, the learned Welsh scholar,¹ wrote a Preface. On his nomination to the see of Bangor, Clynnog had appointed Roberts to the Archdeaconry of Anglesey; but as the Queen died soon afterwards neither appointments took effect. Roberts fled to Rome, and Clynnog appointed him chaplain of the English College there in 1564. Cardinal Borromeo, Archbishop of Milan, on his return from Rome in 1566, took Roberts² with him to Milan, where he became Canon Theological of that famous cathedral, and Confessor to his distinguished patron. He was a man of deep piety and great learning. Canon Roberts wrote a Welsh manual of devotion entitled *Y Drych Cristionogol* (The Christian Mirror), addressed to his "Beloved Welsh people, desiring them prosperity and success"; which he dedicated "to the Venerable prelate, and his never failing patron, M. Morys Clynnog; and desiring him of God, increase of grace and happiness in soul and body." In this work he gives a sad account of the moral and religious condition of Wales at that time.

"I hear," he writes, "that there are many places in Wales, yea, whole counties without one Christian

¹ He was the author of the first Welsh Grammar, which was printed in Milan in 1567.

² "From Lyons we went to Milan, where, in the palace of Cardinal Borromeo, we found a Welshman lodged of the name of Griffith Roberts—a man greatly respected there, and Confessor to the said Cardinal, by whom we were very socially welcomed and directed to the house of the English priest in this city, of the name of Mr. Harries, who also gave us a most kind reception" (*Harleian Miscellany*, vii. 132, col. 2). Quoted in *Llyfr y Cymry*, p. 22.

in them, most of them living like beasts, not knowing anything good, only that they retain in their memory the name of Christ, without knowing what Christ is more than beasts. And in those places where they are Christians, they are only those who are common and poor who follow Christ. . . . God and Mary be with you all, and grant us to live in the fold of Christ, so that we may all meet together in the heavenly Paradise, and reign with God for ever.

“From Milan,

“Yours,

“G. R.”

Griffith Roberts, Canon of Milar Cathedral, and before this, Archdeacon-designate of Anglesey, thought much of his native diocese of Bangor in his exile, and of his countrymen of Wales generally, when he wrote this work. It is remarkable that it contains no reference to the Reformation. This may have been due to the fact that no Papal decree had then been issued against it ; and the influence of Roman Catholicism in Wales had not, at that time, been weakened to any great extent. The Reformation must have been present to his mind when he wrote, and during his exile, for it drove him from Bangor diocese to Rome, and afterwards to Milan. Canon Roberts was not a controversialist, and he probably thought he was serving the cause of the Church of Rome in Wales better by ignoring the work of the Reformation, than by attacking it ; and he may have entertained hopes of returning to Bangor diocese with his patron, Morys Clynnog, Bishop-designate, reinstated in the see of Bangor as a Roman Catholic Bishop. Roberts died about 1620, aged 80, at Milan, and was buried in that Cathedral, where prayers for his soul are still said once a year.

CHAPTER VIII

ELIZABETH

1558-1603

BISHOPS OF BANGOR.

Rowland Meyrick, 1559-1565.

Nicholas Robinson, 1566-1585.

Hugh Bellot, 1586-1595.

Richard Vaughan, 1595-1597.

Henry Rowland, 1598-1616.

It was during the long reign of Elizabeth that the work of the Reformation took root and bore fruit in Wales: and the Queen, by her tact and firmness, helped the work on wisely and effectually. She gave her people in the Principality the Bible and the Liturgy in the vernacular, as well as native bishops in touch with their flocks. The growth of the New Learning, as it was then known, was slow in spite of this.

Rowland Meyrick was consecrated Bishop of Bangor at Lambeth Palace Chapel, on Dec. 21, 1559, by Archbishop Parker, assisted by three other bishops who had been exiles in the reign of Mary. The sermon was preached by Alexander Noel, Chaplain to the Bishop of London. Bishop Meyrick was the first prelate consecrated by Archbishop Parker after his own consecration, four days previously, Dec. 17, at Lambeth Palace Chapel, "in due form," according to the Edwardian Ordinal, by Bishops Barlow, Scory and Coverdale.

In 1561 Bishop Meyrick returned to Archbishop Parker¹ an account of the state of the diocese of Bangor,

¹ MSS. Matthew Parker, Corpus Christi College, Cambridge, Miscell. 4.

names of dignitaries and clergy in each parish. In this Return: "Yt is to be noted that the residue of the Dignaties, Canons, and Prebendaries, whose Names are underwritten, have no livynge or revenues by the said Catherdall Church, excepte only th' oblations of the 4 times of the Parishe of Bangor divided between them, and the above named Prebendaries, when they are resident, amounting to 40s. by the yere, and not above amongst theym all."

"The names of the Prechers licensed, and do preach," are two only—"Mr. Robert Evance, Prist, Bachelor of Devynitie and Dean of Bangor; D. Thomas Lloyd, Prist, Vicar of Llan-Gurike (Llangurig).

"The names of such as be able to preche, and may do goode" are given in the Return. In Carnarvonshire there were 9; in Anglesey, 14; in Merionethshire, 6. The Return gives also the names of all the married Clergy and Pluralists in the diocese. They were 23, "divers of which were Pluralists; the chief of these were the Dean, Archdeacon of Anglesey, the Chancellor of the Church, and the Canonicus Tertius."

The number of churches in the Arch-
deaconry of Bangor is returned at . 38

Chapels of Ease 19
57

The Archdeaconry of Anglesey, number
of churches 35

Chapels of Ease 47
82

The Archdeaconry of Merioneth,
churches 19

Chapels of Ease 12
31

The Deanery of Arustley, Montgomeryshire, is returned as being "in no Archdeaconry, but under the immediate Jurisdiction of the Bishop," and having 7 churches.

The Deanery of Dyffryn Clwyd, Denbighshire, is also returned as being "in no Archdeaconry, but under the immediate Jurisdiction of the Bishop," and having 14 churches and 2 chapels of ease.

The total number of churches in the	
whole diocese of Bangor is returned at	113
Chapels of Ease	80
	<hr/> 193

The number of beneficed clergy was 91, including the Dean and other dignitaries.

Bishop Meyrick, who was born at Bodorgan, Anglesey, did not preside over the diocese for more than six years. During that time the diocese was much out of order: there being no preaching, and pensionary concubinage openly continued, which was an allowance of concubines to the clergy by paying a pension, notwithstanding that liberty of marriage was now granted.¹

On the death of Bishop Meyrick in 1565, a resolution was taken to fill up the see of Bangor. Archbishop Parker had in his mind to nominate Dr. Huet, Precentor of St. David's Cathedral, to fill the vacancy. An attempt was, however, made at this time to foist Dr. Elis Price on the see of Bangor, at the recommendation of the Earl of Pembroke. Pennant² speaks of Price as "a creature of the Earl of Leicester, and devoted to all his bad designs, the greatest of our knaves in the period in which he lived, the most dreaded oppressor in his neighbourhood, and a

¹ *Parker's Correspondence*, p. 257.

² *Tours in Wales*, iii. 140.

sycophant, for a common address of his letters to his patron was *O Lord, in Thee do I put my trust.*" It reveals the spirit of the times that such a man,¹ who was not even in orders, should be suggested as a bishop, whose only object was to secure the control of the estates of the bishopric of Bangor, in the same manner as he did the monastic revenues of St. Asaph diocese, when he was appointed by Henry VIII, as a Commissioner to inquire into their condition, and where he was so provident of his own interests. Parker, however, successfully opposed the appointment. In a letter to Sir William Cecil, Feb. 7, 1565, he says—

"Marry as for Bangor, if the Queene's Majesty had sought a great way to supply that room, there was not a fitter man than this Mr. Hewitt, whom I know myself, and dare upon mine own credit to commend, rather than Dr. Elis having been aforetime Sheriff of the Shire, neither being priest or having any priestly disposition. I had rather for my part dissent from my Lord of Pembroke's request than to commend a doubtful man to the Queen's highness, on whom as yet persuaded I would be loth to lay my hands on." On Feb. 26 the Archbishop wrote further—

"I think, all things accounted, I shall allow your judgment for Bangor toward Mr. Robinson, whom the country doth much desire."²

Robinson had been ordained by Bishop Glyn, first acolyth and subdeacon, and then deacon in Bangor

¹ A servant of Price was killed by mistake for his master during an election disturbance at Denbigh, in 1553. An ill-feeling had existed before between the criminals and Dr. Price. The three were tried at Shrewsbury Assizes, sentenced to death, and executed at Denbigh.

² *Parker's Correspondence*, p. 257.

Cathedral at a public ordination, March 13, 1556, and the next day was ordained priest, all by virtue of a faculty from Cardinal Pole, dated Greenwich, "7 kat. Mart. anno secundo Pontificatus Pauli 4^{ti}." Robinson embraced the principles of the New Learning, and suffered much in consequence during the reign of Mary. At the accession of Elizabeth he became domestic chaplain to Archbishop Parker. He was Archdeacon of Merioneth in 1562, and was consecrated Bishop of Bangor, Oct. 20, 1566. He was "an excellent scholar, and would have preached exceedingly well, especially when he did it without premeditation, for he then exceeded himself; but upon meditation (in my conceit) not so well: for I have heard him at both: at St. Paul's in London, in time of Parleament, and in the country often: whereof I can attribute no occasion, but that he was extreme choleric, and fearful withal, which in my judgment, put him out of his natural bias: Withal he was a very wise man."¹

About the time of his consecration, Bishop Robinson, at the request of Archbishop Parker, preached a sermon on a great public occasion, which became famous. The manuscript was found among the Archbishop's papers with these words written by the Archbishop himself, "Concio N. Robinson." Strype² gives the following extract from the sermon, which presents a mournful picture of the moral and religious state of the country at the time. "It is a pitiful case to see abroad in country and town (and we may see it daily, if we shut not our eyes) godly preaching heard without remorse or repentance: lawful prayers frequented without any devotion.

¹ Sir John Wyn, in *Guydir Memoirs*, p. 92.

² *Life of Parker*, p. 234 (Ed. 1711).

Fastings kept without affliction. Holy Days kept without godliness. Almsgiving without compassion. *Lent* openly holden without any discipline. And what fruit of life may be looked for upon so simple a seed-sowing? He will not come to church, but that the law compelleth him: He will not be partaker of the Most Reverend Mysteries, if he might otherwise avoid shame: He heareth the chapters to jeer at them afterwards: He cometh to the sermon for fashion's sake only. He maketh himself minister to get a piece of living. He sings stoutly for the stipend only. Chrysostom eloquently lamenting the corrupt manners of his Days, universally throughout all estates, high and low, rich and poor, man and wife, master and servant, judgeth all at length to spring of this root, that things in the Church were done, as *it were for fashion's* sake only, as Church prayer, God's Word, Sacraments, Service, etc. And alas! Among us for fashion's sake, men of worship have chaplains, peradventure to say service. For fashion's sake men are presented to cures, and have the name of *parsons*. For fashion's sake some hear the scripture to laugh at the folly thereof. For fashion's sake merchantmen have Bibles, which they have never perused. For fashion's sake some women buy Scripture Books, that they may be thought to be well disposed; yett for fashion's sake many good laws are lightly put in execution, and so forth. And many carry Death on their fingers (a ring with a Death's head) when he is never neigh their hearts. He abhoreth superstition, because he would live as he *list*: He is a Protestant because of his lands: I warrant you, he hateth the Pope, because he is married. From all these what ill fashions in manners and life must spring, we may easily conjecture—I fear

(and pray God from my heart it be not so), many deal now with God's sincere religion publicly professed (for which the Lord's name be blessed) as Dionysius the younger in his time did with philosophy: who indeed, tho' he maintained many philosophies at his house right well, and some time reasoned of the Divinity, and conferred with them: yet in his heart, as he said, he neither regarded nor esteemed them a law: saying, that by that means he might be thought of many a philosopher or a favourer of wisdom. Many think it enough to be thought Protestants. Here I forget the example of Saul—Honora me coram populo."

Soon after he had entered on his duties as Bishop of Bangor, Dr. Robinson addressed the following letter to Sir William Cecil, afterwards Lord Burleigh, which is now preserved in the State Paper office. Dom. Elizabeth, 44, 27. It is a valuable and interesting document, and reveals the religious state of the diocese when the Bishop wrote it, and shows how slowly the work of the Reformation had progressed in Bangor diocese up to that time. Old customs live long, and religious customs died hard in Wales. And where they did disappear they left a trace behind them in certain words, *e. g.* "Ymgroesa, Ymgroesa"¹ (Cross thyself, cross thyself) was, and still is, a common admonition on all important occasions, and implied a sense of temptation or danger, "be on

¹ A common custom among the Welsh peasantry still continues of making the sign of the cross through the surface of the flour after putting the barm in for kneading, called in Welsh "heplas"—a word said to be derived from the words usually said when making the sign of the cross, "Heb ras, *heb-les* (Without grace, without good). Hence the term "heplas." Though the custom of crossing the flour in this way is still common enough, the words are not used, and is to the peasantry a meaningless ceremony handed down by custom.

your guard, remind yourself of the holy sign," *i. e.* do not do it.

"In Christo Jesu salutem, pacem, etc.

"Righte honorable, I thought it some part of my dewtie to certifie your honour touching the state of these shierres wherein I was borne, and where I now live by the Queene's majesties singular goodness towardes me. Yt in these three shierres, called Carnarvon; Anglesey, and Merioneth, through the wisdom and carefull diligence of Mr. George Bromley, Chiefe Justice, the people live in much obedience, fredome, and quiet, so that toward their prince they are like to continew faithfull subjects, and among themselves peaceable neighbours.

"But, touching the Welsh people's receaving of the gospell, I find by my small experience among them here that ignorance contineweth many in the dreggs of superstition which did grew chefly upon the blindness of the clergie, joined with the grediness of getting in so bare a country, and also upon the closing up of God's worde from them in an unknown tongue, of the which harmes, though the one be remedied by the great benefite of our graciouse Quene and Parleament, yet the other remayneth without hope of redresse : for the most part of the priestes are too olde (they saye) to be put to schole. Upon this inabilitytie to teache God's worde (for there are not six y^t can preache in y^{es} three shierres) I have found since I came to this countrey images and aulters standing in churches undefaced, lewde and indecent vigils and watches observed, much pilgrimage goying, many candels sett up to the honour of saintes, some reliques yet carried about, and all the countries full of bedes and knotts, besides diverse other monuments of wilfull

serving of God. Of the which abuses some (I thank God) are reformed, and other, my hope is, wyll dayly decaye by the helpe of the worshipfull of the countries who show some better countenance to the Gospel by the godly p'rtē of the Chiefe Justice, whose counsell and eade I have in such matters: all which (I trust) Almighty God will turne to his owne glorie, and the salvation of his people.

“Fare you well in Christe. From my house at Bangor y^e 7 of Octob. An. Dm. 1567.

“Your honour's most assured,

“Nicholas Bangor.”

Bishop Robinson, a native of Conway, presided over the see of Bangor twenty years with singular ability and success; and was one of the most distinguished prelates of his time. Archbishop Parker, in his *Antiquities of the British Church*, writes of him: “Vir fuit prudens et illis humanioribus Literis atque Theologia non minus excultus quam Latinâ Patriâque Linguâ facundus.” Robinson translated from Welsh into Latin the *Life of Gruffydd ap Cynan*. The original MS. in the Bishop's own handwriting is now among the Hengwrt MSS. in the Peniarth Library. Bishop Robinson died Feb. 3, 1584, and was buried in Bangor Cathedral. The brass plate which was on his tombstone is now fastened to the first pillar of the nave facing the south aisle of the Cathedral.

In 1563 an Act was passed enacting: “That the Bishops of Hereford, St. David's, Bangor and Llandaff, and their successors, shall take such order amongst themselves for the soul's health of the Flocks committed

to their charge within Wales. That the whole Bible containing the New Testament and the Old, with the Book of Common Prayer, and Administration of the Sacraments, as is now read within the Realm in English, to be truly and exactly translated into the British or Welsh tongue; and that the same so translated being by them viewed, perused and allowed, be imprinted to such number at the least, that one of either sort may be had for every Cathedral, Collegiate and Parish Church, and chapel of ease, before the first day of March. *Anno Dom.* One thousand five hundred and sixty-six."

By this Act three years' time was granted to translate the Bible and Book of Common Prayer into Welsh. Bishop Richard Davies, of St. David's—born at Gyffin Vicarage, in the diocese of Bangor—and William Salisbury of Cae Du, Llansannan, Barrister-at-Law, undertook the work of translating the New Testament and the Book of Common Prayer, which were first published in Welsh in 1567. But the work of translating the whole Bible into Welsh was left to William Morgan, who published it in 1588. This great bishop and benefactor of his country was born at Ty Mawr, Penmachno, Carnarvonshire: and Bangor diocese may well and proudly claim him as one of her most illustrious sons. The house¹ where he was born is still shown, and commands a fine view of the Carnarvonshire, Denbighshire and Merionethshire mountains. To the north-west stand Moel Siabod and the Glyders; and, in a more northerly direction, Carnedd Llewelyn and Carnedd Ddafydd. Almost due west, on the far horizon, Snowdon, like a crowned monarch,

¹ The house belongs to Lord Penrhyn. A slab was put over the doorway in 1884, with the inscription: "In this house was born William Morgan, D.D., Bishop of St. Asaph. He first translated the entire Bible into Welsh. Born 1541. Died Sept. 10, 1604."

towers above them all. In a north-easterly direction from the doorway of Ty Mawr, stand the Hiraethog mountains. With this grand scenery William Morgan was familiar enough in the days of his youth, and enjoyed the elevating influences of the beauties of Nature from the door of his humble home. The work of translating the Welsh Bible was done while he was vicar of Llanrhaiadr, and printed at the expense of Archbishop Whitgift, as Morgan gratefully acknowledges in his dedication of the work to Queen Elizabeth. The Queen, at the recommendation of Whitgift, and as a recognition of his work of translating the Welsh Bible, appointed William Morgan Bishop of Llandaff in 1595, and afterwards translated him to St. Asaph in 1601, where he died in 1604, and was buried in the Cathedral.

In his Latin dedication of the Welsh Bible to Queen Elizabeth, Morgan gives—

“The names of those who have more especially endeavoured to promote this work :—

“The Reverend Fathers, the Bishops of St. Asaph and Bangor, who have both of them lent me the books I asked for, and have condescended to examine, weigh, and approve of the work.

“Gabriel Goodman, Dean of Westminster.

“So also these gave help not to be slightly spoken of—

David Powel, Doctor of Divinity,

Edmund Prys, Archdeacon of Merioneth,

Richard Vaughan, Provost of St. John's Hospital at Lutterworth.”

The Bishop of Bangor here referred to was Hugh Bellot; and the two last names in the list of “those who gave help not to be slightly spoken of” were connected with Bangor diocese. Richard Vaughan became

successively Bishop of Bangor, Chester, and London, while Archdeacon Prys spent the whole of his long life (1540-1623) in the diocese of Bangor, where he served his Church and generation with fidelity and zeal. He was appointed Archdeacon of Merioneth by his friend and patron, Bishop Robinson. The influence of his long and useful life still continues unfaded in the religious poetry of Wales. The great Archdeacon gave his countrymen in a Welsh garb the inspired poetry of the Old Testament, in so simple a form that it boldly and effectually appealed to the popular taste ; and became at once intelligible to the uncultured mind of the most ignorant peasant, and harmonized with the most delicate taste of the refined critic. In the long roll of eminent Welshmen Archdeacon Prys stands in the front rank, and is still a household word not only in Bangor diocese, but in the whole of Wales, as the author of the *Welsh Metrical Version of the Psalms*—the basis of Welsh hymnology. In his "Letter to the Thoughtful Reader," prefixed to that work, the Archdeacon says: "There are three reasons why the holy Psalms were not translated to any one of the twenty-four metres. One is, that I could not presume to tie Holy Writ to so confined a metre ; lest in trying to keep the metre, I should lose the meaning and the spirit, and so sin against God, for the sake of pleasing man. The second is, the Word of God is to be so sung in the holy congregation of many assembled together, to praise God with one voice, with one mind, and with one heart ; which they can do in this metre, and only one could sing a poem or an ode. The third reason is, all children, servants, and illiterate people can learn a stanza of a carol, while only a scholar could learn a poem, or other skilful song. And as it

belongs to every Christian to know the will of God and praise him, I abandoned the art, for every one is bound to spend his talent for the best."

Now that the liturgy was in the language of the people, the next great need was that the words should have a swing and a good strong metre, that the congregation might catch up the tune and join in it. This was done, for the Archdeacon published tunes with his version of the Psalms, and introduced an entirely new mode of singing into the religious services of Wales. Though he was not a hymn writer in the strict sense of the word, he sowed the seeds of Welsh hymnology which subsequently bore such fruit; and no Welsh hymn-book is without portions of the Archdeacon's beautiful renderings of some of the Psalms, and known by heart in every Welsh home. The Archdeacon turned into easy metre in Welsh the Canticles, Lord's Prayer, and Ten Commandments; the *Gloria in Excelsis*, and a "Hymn to be sung at funerals," which is a paraphrase of the principal portions of the Burial Service. The Archdeacon died in 1623, at the age of eighty-three; and was buried "before the altar" in Maentwrog Church, of which parish, with that of Festiniog, he had been rector 51 years.¹

In the National Memorial to Bishop Morgan, in front of St. Asaph Cathedral, to commemorate the tercentenary of the translation of the Welsh Bible in 1888, Archdeacon Prys is represented in one of the eight niches in the monument: his face is taken from an old picture in the

¹ Born at Gerddi Bluog, Llandecwyn, Merionethshire: educated at St. John's College, Cambridge. Ordained Deacon by the Bishop of Ely, 1566-7, and Priest 1568: rector of Festiniog and Maentwrog, 1572: and Llanddwywe, 1580: appointed Archdeacon of Merioneth, by Bishop Robinson, in 1576, and Canon of St. Asaph, by Bishop Morgan, in 1602. He was a Latin and Welsh poet.

possession of one of his successors, Archdeacon (Evans) of Merioneth. The inscription is—

EDMUND PRYS,
Archdeacon of Merioneth.
A Helper to Bishop Morgan.

The Author of the Metrical Psalms in Welsh, 1621.

Hugh Bellot, who succeeded Robinson as Bishop of Bangor, was one of the translators of the English Bible. He never shook off the monastic austerities, and would on no account admit a female into his family.¹ Bishop Bellot was translated to Chester in 1595, where he died in less than a year afterwards. He was buried in the chancel of Wrexham Church, where there is a recumbent effigy over his grave, which is much abraded, and is a peculiar one, bearing apparently on the Vestiarian controversy, begun in 1564, and not yet settled. Bishop Bellot is here represented in post-Reformation vestments, the rochet and chimere; over which he wears the academical habit, a close scarlet gown of a Doctor of Divinity of Cambridge: round his neck is a short ruff, and fur or ermine tippet falling down between his shoulders. There was an effigy of Archbishop Grindal, similarly habited, in Croydon Parish Church, destroyed by fire some years ago; and another of Bishop Carew in Exeter Cathedral.

Richard Vaughan, a native of Duffryn, Lleyn, Carnarvonshire, Prebend of Holborn in St. Paul's Cathedral, and Archdeacon of Middlesex, succeeded to the see of Bangor in 1595. Like his predecessor, he was translated, in 1597, to Chester, and from thence in 1604 to London, where he died in 1607, and was buried in St. Paul's Cathedral, in Bishop Kemp's Chapel. During the three years he was Bishop of London Vaughan made his mark. "In the diocese of London, which was a

¹ *Royal Tribes of Wales*, p. 22.

strong Puritan centre, Vaughan, Bancroft's successor, combined a conciliatory handling with a thorough unshrinking administration."¹ Bishop Vaughan was a distinguished scholar and preacher, "a worthy house-keeper, and a liberal minded man, as the proof did manifest while he lived at Chester, whereunto he was translated. He was an excellent and a rare scholar, a discreet and temperate man, and very industrious in his vocation, which shortened his days. He was translated to London from Chester by King James, in whose favour he lived as any other bishop whatsoever. He dyed a poor man, for he respected a good name more than wealth."² Fuller writes of Bishop Vaughan: "He was a very corpulent man; but spiritually minded: an excellent preacher and pious liver. He was a most pleasant man in discourse, especially at his table, maintaining that truth: 'at meals be glad, for sin be sad,' as indeed he was a mortified man. Let me add, nothing could tempt him to betray the rights of the Church to sacrilegious hands, not sparing sharply to reprove some of his own order on that account. He died much lamented."³

Bishop Vaughan was succeeded in the see of Bangor by his cousin Henry Rowland, Dean of Bangor, and a native of Meillteyrn, Lleyn, Carnarvonshire. He was a rich and charitable man, and his memory is still held in the highest esteem in the diocese for his munificent charities. He re-roofed the Cathedral, and presented four bells, which were placed in the tower instead of those sold by Bishop Bulkeley to defray the cost of repairing the roof of the Cathedral at that time. Bishop Rowland,

¹ Frere's *History of the English Church*, p. 321.

² *Gwydir Memoirs*, p. 92.

³ There is a small original engraving of Bishop Vaughan, among other engravings of the Bishops of Bangor, in the hall of Glyn Garth Palace.

by his will, left £20 to the dean and chapter, "the sum to be truly and lawfully employed towards the covering of the body of the Church with lead towards the steeple where it hath most need. What care I have taken for this temple whiles I was Bishop, and in what estate I found it, others do know, and though I leave it in far better estate than it was, yet God he knows it had need to be daily looked into having no other maintenance but the Bishop's benevolence and his clergy from time to time." Bishop Rowland founded and endowed a Grammar School in his native parish of Bottwnog, still existing, but transferred to the County Council, and carried on contrary to the terms of the will of the founder. He also founded two fellowships at Jesus College, Oxford: founded two Hutchins scholarships at Bangor Grammar School for the benefit of two poor boys, and in memory of his brother-in-law. Bishop Rowland's Almshouses, in front of Bangor Cathedral, furnished with two rooms each for six poor men, who are provided with nine shillings a week, clothes and coal, testify to his care for the poor, so that he being dead yet speaketh in this monument of charity. Bishop Humphreys, one of his successors in the see of Bangor, speaks of him as "very charitable and conscientious, and much more careful of his see than any that ever sat here, for aught that appears." By his will, "dated at Bangor in my mansion, the first day of July, A.D. 1616," only five days before his death, Bishop Rowland directs his "body to be interred in some convenient place amongst the sepulchres of the Bishops within the Quire of the Cathedral Church of Bangor, if I happen to die here, which body I believe shall in the last day rise again immortal to be joined with the soul both of them to go to eternal life."

CHAPTER IX

THE STUART PERIOD

1603-1714

THE policy of the Stuarts towards the Church in Wales was, upon the whole, the same as that of the Tudors, with reference to the appointment of Welshmen as bishops. The Stuarts never of set purpose excluded Welshmen from bishoprics ; but, like the Tudors, had the desire to recognize their claims.

The appointments of the bishops to the see of Bangor during the Stuart period—eight in number—show that they were Welshmen. This was not invariably the case in the appointments to the other Welsh sees, and is probably explained by the fact that Bangor diocese was then, as now, less bilingual, and the Welsh element predominated. In less than a year after his accession James I appointed Richard Parry, Dean of Bangor (1599-1604), to the bishopric of St. Asaph, vacant by the death of Bishop Morgan in 1604. The King had a special regard for Dean Parry's learning in making this appointment, which was fully justified by its results. In 1620, Bishop Parry (1560-1624) and his learned chaplain, Dr. John Davies (1570-1644), rector of Mallwyd, published the Revised Version of Bishop Morgan's Bible, and is the one now in use, commonly known as Bishop Parry's Bible. In his Latin dedication of the work to King James, Bishop Parry says that Bishop

Morgan's Bible had become so worn out by being used for thirty-two years in our churches, that no one else seemed prepared to undertake the work of publishing another edition : and that he and his friend, Dr. John Davies, had spontaneously undertaken the work of revision and the expense of printing. In this work of revision Parry and Davies had the benefit of the Authorized English Bible of 1611 ; but there is ample internal evidence to prove that the Welsh Revised Version, as well as the original translation on which it is based, are both independent of the English version, if not indeed superior to it, as anticipating the corrections made in the last Revised English Version. It was stated in the press during the lifetime of the late Bishop Thirlwall of St. David's,¹ himself the Chairman of the Revision Committee, and not contradicted, that he "never decided finally on the correct rendering of a verse without consulting the Welsh Bible."

For remitting fines imposed on Recusants, James was accused of fraternizing with Romanists; and there was such a large influx of Jesuits into England, that, by force of circumstances, the King was obliged to enforce the recusancy fines. The bad feeling created by this gave existence to the "Gunpowder Plot." In Bangor diocese, Dr. Thomas Williams, of Trefriw, the learned Welsh lexicographer and physician, a strong Romanist, was proceeded against in the Correction at Bangor, May 23, 1606, by the name of "Thomas Williams, alias Dns. Thomas Williams de Trefryw, eo quod recusant venire ad Ecclesiam." And Nov. 12, 1607, at a metropolitical Correction, "Ds. T. Williams recusans excommunicatur." It is inferred that Dr. Williams had some previous knowledge

¹ *Life and Times of Bishop Morgan*, p. 131.

of the Gunpowder Plot, because Bishop Humphreys of Bangor (1689-1701) says that he had heard from his father, that the Lady Bodvel told him when her father, Sir John Wyn of Gwydir, was about to leave home for the meeting of Parliament, Nov. 5, 1605, when the plot was to take effect, Dr. Thomas Williams came to Sir John and earnestly entreated him not to go up that Session.

On the death of Bishop Rowland, James nominated Lewis Baily, a native of Carmarthen, to the see of Bangor, and he was consecrated at Lambeth, Dec. 8, 1616. His name appears in the Oxford records as minister of Evesham, Worcestershire, chaplain to Prince Henry, and minister of St. Matthew's Church, Friday Street, London. Baily's fame as a preacher was such that James appointed him his chaplain, and his appointment to Bangor soon followed. In the famous sermon which he preached in 1612, he attributed the decay of religion to popish leanings in high places; and quoted the prince as having said a short time before his death that "religion lay a-bleeding, and no marvail when divers of the privy council hear mass in the morning, Court sermon in the afternoon, tell their wives what is done at the Council so that they tell their Jesuits and confessors."¹ This attack, aimed at recusants like Northumberland, and suspects like Suffolk, roused the Puritans, and Baily was summoned before the Archbishop and the Council, but the charge made against him is not known. And though he was committed to the Fleet prison, on July 15, 1621, he was acquitted much to the joy of his admirers.² The fame of Bishop Baily rests on his popular devotional manual: *The Practice of Piety: directing a Christian man how to walk*

¹ Frere's *History of the English Church*, p. 373.

² *Ibid.*

that he may please God. The work became so popular that by 1734 it had reached fifty-nine editions. It was elegantly translated into Welsh in 1630 by Rowland Vaughan, Caergai, Llanuwchllyn, under the title of *Ymarfer Duwiol-deb*; and this passed through many editions. In his Preface the translator says: "And I have only this to tell thee, to sum up all. See that this book may give thy soul cure." The work was also translated into French in 1633, and became so popular that John d'Espagne, a French writer, and a preacher in Somerset House Chapel in 1656, complained that the masses regarded the book¹ as of equal authority with the Bible.

Bishop Baily died in 1631, and was buried in the choir of Bangor Cathedral, without an inscription of any kind over his grave. His name and fame, as one of the most distinguishd bishops of the Church of England at that period, entitled him to a tomb and monument among the illustrious dead in Westminster Abbey.

Though never officially connected with Bangor diocese, John Williams (1582-1650), some time Archbishop of York, was, like Bishop Robinson, a native of Conway, in the diocese of Bangor, and a large landowner near the city of Bangor. He was educated at Ruthin Grammar School and St. John's College, Cambridge, of which he was a Fellow. He held many preferments in England, with the sinecure Rectory of Aberdaron, which he gave

¹ John Bunyan refers to a copy of the *Practice of Piety* in the possession of his mother, which he read with much profit to his soul, and which sobered his mind and marked a new period in his life. The *Pilgrim's Progress* may have been inspired by the *Practice of Piety*. Both are books of a devotional character, and the one was as popular as the other in its day, though the Bishop's style lacked the metaphor and simplicity of that in which the famous Bedford tinker wrote his allegory.

to St. John's College, Cambridge.¹ He was chaplain to James I, with whom he was in great favour, and was high in the opinion of Archbishop Bancroft. In 1619 Williams became Dean of Salisbury, and in the following year Dean of Westminster. On the removal of Lord Bacon in 1621, Williams was appointed Lord Keeper of the Great Seal of England, and about the same time became Bishop of Lincoln, with which he held the Deanery of Westminster *in commendam*. He attended the King on his death-bed, and preached his funeral sermon. Owing to a disagreement with the Duke of Buckingham, Williams was removed from the office of Lord Keeper in 1626. Summoned before Parliament, he disobeyed, was brought before the Star Chamber and fined £10,000; suspended from all dignities, offices, and functions, and imprisoned in the Tower for three years. In 1640 he petitioned the King, and was released, and appeared in his place in the House of Lords, which he addressed in these words: "That if they had no worse foes than he, they might fear no harm, and that he saluted them with the charity of a bishop."

Williams's dignified bearing in all his misfortunes impressed the King, who, in 1641, made him Archbishop of York. Soon afterwards he made so powerful a speech in the House of Lords against a Bill for depriving the Bishops of their seats there, that the proposal was dropped. About the same time, when popular feeling ran high, he was attacked in Westminster Abbey, and repelled the violence of the mob with great courage.²

¹ Willis, *Bangor*, p. 327.

² "This gave rise to the first satirical print I know. The prelate is represented in his episcopal dress, a musket on his shoulder, rest in his hand, helmet on his head, and a mitre on the ground." — Pennant's *Tours in Wales*, ii. 297.

They went so far as to seize him on his way to the House of Lords, and tore off his robes. Incensed at this the Archbishop returned to Westminster, and induced eleven bishops to join him in a protest against all acts done in the House during their forced absence. For this he was imprisoned for eighteen months; and on his release, on bail, the Archbishop was bound over not to enter his diocese during the disturbances in Yorkshire. But he instantly disregarded the injunction, followed the King to York, and was enthroned in York Minster, June 27, 1642. After this he immediately left the city, and took refuge at Conway, his native place, where he fortified the castle for the King, which so pleased Charles that in a letter dated from Oxford, Aug. 1, 1643, he wrote to the Archbishop, "heartily desiring him to go on with the work, assuring him that whatever moneys he should lay out upon the fortification of the said Castle should be repaid unto him, before the custody thereof should be put into any other hand than his own, or such as he should command." The King is said to have been warned by Williams against Cromwell, who "though then of but mean rank and use in the army, yet would be sure to rise higher." The Archbishop was very devoted to the King, and spent large sums of money to support his cause. He survived the execution of Charles about a year; and spent the remainder of his days in sorrow, study and devotion: and rose regularly at midnight, and prayed on his bare knees, with nothing on but his shirt and waistcoat. Archbishop Williams died at Gloddaeth, Conway, on March 25, 1650, and was buried on the south side of the chancel of Llandegai Church, near Bangor, on the Penrhyn and Cochwillan Estates, which belonged to him, and passed

on his death to his nephew and heir, Sir Griffith Williams, who erected a mural monument, still existing in good condition, over his grave.¹

Archbishop Williams was the leader of an anti-Calvinistic party in the Church which came into favour in his time, and was nicknamed *Arminian*. His religious sympathies were strongly on the Puritan side, which made him specially distasteful to Archbishop Laud of Canterbury, between whom and Williams there was a settled dispute. *The Holy Table, Name, and Thing, more anciently, properly, and literally used under the New Testament, than that of the Altar*, was the title of a work written by Williams against Laud's injunctions to restore the Communion Table from the middle of the church to the east end. Wilson,¹ a contemporary writer, says of Williams: "though he was composed of many grains of good learning, yet the height of his spirit, I will not say pride, made him odious to those that raised him; haply, because they could not attain to those ends by him, that they required of him. But being of a comely and stately presence and that animated with a great mind, made him appear very proud to the vulgar eye; but that very temper raised him to aim at great things which he effected: for the old ruins of the Abbey Church at Westminster was new clothed by him: the fair and beautiful library of St. John's College in Cambridge was a pile of his erection, and a very complete chapel built by him at Lincoln College, Oxford, having no interest in or relation to that University." The Archbishop's private benefactions were generous to people of need,

¹ The Archbishop is represented in his robes in a praying posture, and the Latin inscription on the tablet below the monument is by Hacket, Bishop of Lichfield, the Archbishop's biographer.

² Quoted in *Eminent Welshmen*, p. 530.

and he educated many for the ministry of the Church. Among the most eminent was Griffith Williams, born at Llanrug, in Bangor diocese, and educated at Christ Church, Oxford. He was rector of Llanllechid, highly esteemed for his piety and powerful preaching. In 1628, he was Prebendary of Westminster; in 1633 chaplain to Charles I, Dean of Bangor and Archdeacon of Anglesey. In 1641 he was appointed Bishop of Ossory, Ireland, with which he held his Deanery and Archdeaconry in Bangor diocese *in commendam* to the time of his death. At the outset of the Rebellion Griffith Williams sided with the King, and wrote a book in his defence, *Vindiciæ Regum*, for which he was taken prisoner by a troop of soldiers from his house at Ape-thorpe to Northampton, where a Parliamentary Committee sat on his case, with that book in their hands. After this he retired to Oxford, and published his *Discovery of Mysteries*. On the day that he was preaching before the House of Commons at St. Mary's, the soldiers from Northampton plundered his house at Ape-thorpe, where his wife and children then lived, took away all his furniture, and sequestered his lands for the use of Parliament. Soon after he wrote his *Jura Majestatis*. On the fall of the King he was reduced to great privations, and refused liberal offers of preferment as bribes to join the rebels. Till the tyranny was overpast he retired to Plas Hwfa, still existing, in his old parish of Llanllechid, near Bangor, "where for twelve years together he had not twenty pounds per annum in all the world, to maintain himself and his servants, and was forced to live on a little tenement of £2 10s. a year, and £4 land of his own; so that he lived worse than a poor curate, with oaten bread, barley bread, buttermilk,

and sometimes water ; being not able to keep one drop of ale or beer during ten years together. He went also attired in very mean clothes, and was forced to do many servile works himself about his house, garden, and cattle." ¹ The good Bishop survived all his troubles, and returned from Llanllechid to his diocese in Ireland, where he died March 29, 1672, at the age of eighty-four, and was buried at Kilkenny, the Cathedral of his diocese, on the repairs of which he had spent large sums of money. He also endowed eight almshouses with £40 a year for so many widows. Bishop Williams was a learned divine, the author of many theological works, devotional and controversial, bearing on the troubles and the trials of the Commonwealth, in all of which he proved himself a true Royalist. He was also the author of many sermons, and all his works are fully described by Wood, *Athen. Oxon.*, and in Ware's *Bishops and Writers of Ireland*, Willis' *Bangor*, Sir John Wynn's *Gwydir Memorials*, and Walker's *Sufferings of the Clergy*.

The questions at issue during the Great Rebellion were as to the limits of obedience to lawfully constituted authority and to reason. The King, Archbishops Laud and Williams were on the side of submission to authority in spiritual and temporal matters ; Cromwell, Milton and John Owen were on the other side.

It is a fact of some interest, in connection with Bangor diocese during the period, that the leading spirit in religious matters during the Commonwealth was John Owen (1616-1683), the son of the Rev. Henry Owen, Talybont, Towyn, Merionethshire, a clergyman in Bangor diocese. Much against the wishes of his relatives, " Dr. John Owen, the Puritan divine," as he is known, deserted

¹ *Eminent Welshmen*, p. 525.

the King ; and there existed between him and Cromwell a lifelong friendship. The influence of his old associations often asserted itself in John Owen's actions towards the Royalists when he exerted himself in their favour. There is an instance of this in the case of Dr. Willis, when Dr. John Owen refused to interfere with a meeting of Royalists in the house of the former, though it was not far from his own rooms at Christ Church, Oxford. It was also through his influence that the prosecution of Dr. Pococke for the same offence was withdrawn. In a famous sermon which Dr. Owen was commanded to preach before the House of Commons on the day after the execution of Charles, he declared in favour of a national recognition of religion by the State. "If," he said, "you should once go so far as to declare that you have nothing to do with religion, God will soon show you that He has nothing to do with you as rulers." Wood, no admirer, says of him : "He was a person well skilled in the tongues, Rabbinical learning, Jewish rites and customs ; that he had a great command of his English pen, and was one of the most genteel and fairest writers against the Church of England. His personage was proper and comely, and he had a very graceful, insinuating deportment, and could by the persuasion of his oratory move and wind the affections of his admiring auditory as he pleased."

In 1649, Cromwell's Parliament passed an "Act for the better Propagation of the Gospel in Wales, and redress of some grievances." This was practically an Act establishing Nonconformity as the religion of Wales, which is a curious fact in view of the modern idea that a State-aided religion is contrary to the law of God. By his Act crimes were legalized, churches desecrated, some

of them turned into stables, as was the case with Bangor Cathedral for Cromwell's horses. The monuments erected here, as in other cathedrals and churches, were ruthlessly cut down, and no effort spared to wipe off, root and branch, all memorials of royalty and episcopacy. The work was carried out with remorseless severity, for few memorials of those loyal Welshmen, bishops,¹ clergy, and laity who had made Wales a loyal and religious country, and its people staunch Churchmen, were allowed to escape the merciless axe of the destroyer. May, the Puritan historian of the Long Parliament, especially remarks on "the extreme license which the common people almost from the very beginning of the Parliament took to themselves of reforming without authority, order, or decency, rudely disturbing church service whilst Common Prayer was reading, tearing those books, surplices and such things, which Parliament did not so far restrain as much as was desired."² William Roberts, Bishop of Bangor (1637-1666), appointed by the influence of Archbishop Laud, suffered much during the Rebellion, and was ordered by the Commons to be sent for as a delinquent; and, in 1649, his temporal estate was sequestrated. He was restored to the bishopric in 1660, and became a great benefactor to Bangor Cathedral, bequeathing £100 towards decorating the choir; £100 to Queens' College, Cambridge, as an exhibition for a poor scholar from Bangor diocese; £100 for the same purpose to Jesus College, Oxford, and £200 for the poor of St. Margaret's

¹ The remains of the two effigies of Bishops Vaughan and Rowland were discovered during the last restoration of the Cathedral (1870) buried in the walls, and headless, where they had been buried after disfigurement during the Commonwealth. They are now in the west end of the north aisle of the Cathedral of Bangor.

² Wakeman, *History of the Church of England*, p. 373.

and St. Martin's, Westminster, and St. Giles', London, which were visited by the Plague. His successor and chaplain, Robert Morgan, rector of Trefdraeth, Anglesey, suffered the same as his diocesan did during the Rebellion, during which he resided chiefly at Henblas, Anglesey. Bishop Robert Morgan ordered the internal restoration of Bangor Cathedral, a much needed work after the havoc of the Rebellion; and with the legacy of Bishop Roberts, and other contributions, furnished the Cathedral with an excellent organ. He also put the Cathedral in good repair by voluntary contributions, there being then no funds for the repair of the fabric. Bishop Morgan is described as "a man of great prudence in business, good learning, and eloquence in preaching, both in the English and his native tongue, and he perfectly spent and wore himself away by his constant preaching."¹

The Rebellion, which caused so much suffering and misery, will not have been fruitless in good results if it makes posterity cling with stronger affection to that ancient Constitution in Church and State, by teaching the value of the hereditary monarchy; and the blessedness and moderation of that Church on which its enemies so mercilessly trampled, and which was happily restored with the death of Cromwell, whose life affords a miserable instance of the bitter fruits of successful rebellion and gratified ambition.

In an age which gave existence to so much strife, it is not surprising that a worldly spirit had seized even bishops and clergy, in consequence of which their office was not held in that respect which was its due. The over-strictness of the Puritans, and the excesses of the Court of Charles II, had produced a disgraceful dis-

¹ Wood's *Athen. Oxon.*

regard of even the appearance of religion ; and a spirit of profaneness which shamelessly asked whether there was any need of a religion at all, and whether the Bible was to be regarded as the Word of God. Atheism denied the existence of God ; Deism, while admitting a God of nature, denied the God of the Bible ; Arianism and Socinianism denied the Divinity of Christ. This was called *Freethinking*, and became the fashionable creed of the period. This sad state of religion moved to their very depths the pity and the zeal of a few members of the Church, who became founders of the Society for Promoting Christian Knowledge in 1698. This was in its origin a private movement, but became eventually a part of the organism of the Church ; and Wales is as deeply indebted to this Society for grants of Bibles and other publications as any part of the empire. Bangor diocese stood in the forefront among the dioceses of the kingdom in its efforts on behalf of the funds of the Society. The Bangor Diocesan branch of the Society was founded in 1811.

In the struggle with James II, a former Dean of Bangor and Archdeacon of Merioneth, afterwards Bishop William Lloyd of St. Asaph, distinguished himself as the leading spirit among the Seven Bishops committed to the Tower. Bishop Lloyd presented the petition to the King on behalf of himself and the other bishops. Macaulay speaks of him as "a pious, honest, and learned man, but of slender judgment."¹ Bishop Lloyd fought battles bravely and successfully for Church and State in perilous times. To his countrymen of Wales he rendered valuable service by editing, and publishing at his own expense in 1690, a new folio edition of the Welsh Bible,

¹ *History of England*, i. 560.

with marginal notes, for use in churches, and was known as "Bishop Lloyd's Bible." There is a copy in Bangor Cathedral Library. This was the first Welsh Bible printed in ordinary type, its predecessors being all printed in black letter.

It was during the reign of Queen Anne that Elis Wyn o Lasynys (1670-1734), a distinguished clergyman in Bangor diocese, flourished. In 1701, he translated into Welsh Jeremy Taylor's *Rule and Exercise of Holy Living*, which he dedicated to Bishop Humphreys of Bangor, at whose solicitations he took Holy Orders. He was ordained deacon and priest on the same day; and on the next the Bishop preferred him to the rectory of Llanfair, Harlech, and also to that of Llandanwg with the chapelry of Llanbedr, Harlech. His great work, *The Visions of the Sleeping Bard*, appeared in 1703, and was much admired; and, for literary style, is one of the finest reproductions in the Welsh language, and still a standard work. The plan of it is after Quevedo's *Visions*, but the matter is original. He denounces with great boldness the immoralities of the times, and paints with touching tenderness the beauties of a holy life. The religious and political commotions of the period come under review. With all the horrors of the Rebellion in his mind, Bardd Cwsg, for so he is known in Wales, places Cromwell with Mahomet and some of the Popes in the bottomless pit. In 1710, Elis Wyn was deputed by the Welsh bishops to revise a new edition of the Welsh Book of Common Prayer, and to correct its defective translation. This was printed in folio with numerous improvements. Bishop Humphreys, the friend and patron of Elis Wyn, was translated from Bangor to Hereford in 1701, where he died in 1712, and was buried near the altar of Hereford Cathedral. "He was a person

of excellent virtues during the whole course of his life, and in his latter years, of a piety so extraordinary as has but few examples." Bishop Humphreys was a distinguished antiquary, and wrote memoirs of eminent Welshmen in addition to those in Wood's *Athenæ Oxonienses*.

John Evans, educated at Jesus College, Oxford, succeeded to the see of Bangor, and was consecrated Jan. 4, 1701. He was rector of Llanaelhaiarn, Carnarvonshire. He left part of his personal estate for purchasing lands for the use of the rector of Llanaelhaiarn: and for purchasing glebes and impropriate tithes, with the consent of the Governors of Queen Anne's Bounty, for the benefit of the poor clergy in England, and for the benefit and endowment of the several churches in the diocese of Meath, in the sole gift of the bishops of that see, to which Bishop Evans¹ was translated from Bangor in 1716. He was the last link in the unbroken chain of nineteen Welsh bishops who held the see of Bangor in the post-Reformation line. It is an interesting fact, and worthy of note, that ten out of those nineteen bishops were natives of the diocese of Bangor, as the following particulars testify—

1. Bishop Bulkeley, 1541-1552. A native of Anglesey.
2. Bishop Glynn, 1555-1558. Born at Glyn, Heneglwys, Anglesey.
3. Bishop Meyrick, 1559-1565. Born at Bodorgan, Anglesey.
4. Bishop Robinson, 1566-1585. Born at Conway, Carnarvonshire.
5. Bishop Vaughan, 1595-1597. Born at Duffryn, Lley, Carnarvonshire.

¹ There is a painting of Bishop Evans in Lambeth Palace, made in 1707.

6. Bishop Rowland, 1598-1616. Born at Meillteyrn, Carnarvonshire.
7. Bishop Edmund Griffith, 1633-1637. Born at Cefnamwlch, Carnarvonshire.
8. Bishop Humphrey Lloyd, 1673-1688. Born at Bodfuddan, Trawsfynydd, Merionethshire.
9. Bishop Humphreys, 1689-1701. Born at Penrhyndeudraeth, Merionethshire.
10. Bishop John Evans, 1701-1716. Born at Plas Du, Llanarmon, Carnarvonshire.

In addition to these the following six distinguished prelates, natives of Bangor diocese, were raised to other sees, making a total of sixteen bishops. Of these, eleven, including one Archbishop, were natives of Carnarvonshire; three were natives of Anglesey; and two of Merionethshire—the three counties which constitute the diocese. A remarkable record in a comparatively small and sparsely populated diocese—

1. Richard Davies, Bishop of St. Asaph, 1560-1561; Bishop of St. David's, 1561-1582. Born at Plas-y-Person, Gyffin, Carnarvonshire.
2. William Hughes, Bishop of St. Asaph, 1573-1601. A native of Carnarvonshire.
3. William Morgan, Bishop of Llandaff, 1595-1561; Bishop of St. Asaph, 1601-1604. Born at Ty Mawr, Penmachno, Carnarvonshire.
4. John Williams, Archbishop of York, 1641-1650. Born at Conway, Carnarvonshire.
5. Griffith Williams, Bishop of Ossory, Ireland, 1641-1672. Born at Treveilian, Llanrug, Carnarvonshire.
6. John Owen, Bishop of St. David's, 1897. Born at Abersoch, Carnarvonshire.

CHAPTER X

THE GEORGIAN PERIOD

1714-1830

THE accession of George I opened a new and sad chapter in the history of the diocese of Bangor. He inaugurated the policy of appointing English bishops into Welsh sees. The policy in England and Wales was the same, as far as it was an attempt to put down Jacobitism. The episcopate was converted into a political engine for that purpose, and bishoprics were regarded more as political rewards than spiritual functions of grave and solemn responsibility.¹ One of the first acts of the King was to translate Bishop Evans from Bangor to Meath, in 1715, where his vigorous discipline exposed him to much annoyance from Dean Swift, who held preferment in his diocese. Notwithstanding the caustic thrusts of the witty Dean, Bishop Evans is spoken of in terms of praise by his contemporaries.

Benjamin Hoadly was appointed to the see of Bangor in succession to Bishop Evans. Both High and Low Church parties opposed his appointment; but the Whig Government which nominated him supported their nominee at all hazards, chiefly on political grounds, because

¹ "We know how your Welsh sees and your deaneries were used for political purposes. We know the bitter fruits of that day of formality and torpor, of nepotism and non-residence. But we know it best because we suffered along with you. Not one of your troubles and oppressions but weighed equally in England. When you lost, we lost. When we recover, you recover."—Speech by the Archbishop (Benson), at Rhyl Congress, 1891.

Hoadly was a strong Whig, and denounced the divine right of kings, by means of which doctrine the Jacobites were endeavouring to reinstate the Stuarts on the throne. And the people of Wales were strong Jacobites. The name of Hoadly is connected with the long and bitter theological discussion which convulsed the whole body of the Church of England, known as the "Bangorian Controversy." The disturbance arose out of a sermon preached by Hoadly, March 31, 1717, before George I, on the words, "My Kingdom is not of this world," the immediate object of which was to prove that the Kingdom of Christ, and the foundations upon which it was built, were entirely of a spiritual character ; and that there is no such thing as a visible Church. Hoadly denied the necessity of episcopacy and of any particular confession of faith ; and contended that the Church of England, and every other form of church government, were nothing more than human institutions for promoting Christian knowledge. He also denied the power of the Church to compel any one to external communion, or to pass any sentence which should determine the condition of men with respect to the favour or displeasure of God. These extreme Latitudinarian views were alarming from the lips of a Bishop of a Church which taught the doctrines he denied. The Lower House of Convocation unanimously condemned Hoadly's writings in 1717, and the sermon in particular. As there was some probability of a difference arising between the Upper and Lower Houses of Convocation concerning Hoadly's works, Government prorogued Convocation without giving it an opportunity of discussing the subject : and was not allowed to meet again for the despatch of business for 138 years, when, chiefly through the efforts of Bishop Wilberforce, it was

revived in 1855, and has continued to meet ever since as the ancient and constitutional mouthpiece of the Church. This action of the Government in 1717 was the signal for a long and famous war of pens, known as the "Bangorian Controversy," which convulsed the whole kingdom. Hoadly's writings, though they showed considerable ability, were open to some objections on the score of taste; and Pope said—

"Swift for a closer style,
But Hoadly for a period of a mile."

Hoadly's chief opponents in this controversy were William Law, author of the *Serious Call*, and Dr. Sherlock, who became Bishop of Bangor in 1728, from whence he was translated to Salisbury. Although Hoadly held the see of Bangor five years, he never set foot in the diocese from apprehension of party feeling, which ran high. Nor were his fears groundless. Mistaking an Irish bishop for Hoadly, as he was passing through Bangor on his way to Ireland, the unfortunate prelate received such rough treatment at the hands of the inhabitants, that Hoadly, hearing of it, vowed he would never reside in the diocese of Bangor. He was translated to Hereford in 1721, probably at his own request.

The great Bishop Butler, in speaking of the religious state of things in this period, says: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of enquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this was an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as if it were by way of reprisals for its having so long interrupted the pleasures of the world."

The "Morning Star," as he is called, of the Welsh religious revival during this period was Griffith Jones, the good rector of Llanddowror. The Circulating Schools, which he founded in 1730, were of great service throughout Wales. In the diocese of Bangor there were in 1760 the following number of schools and scholars—

County.	No. of Schools.	No. of Scholars.
Anglesey	25	1,023
Carnarvon	27	981
Merioneth	15	508
	67	2,512

These schools were called "Circulating Schools" because the system adopted by Griffith Jones was to send teachers for three months in rotation to poor parishes, and, after an interval, revisit the same and renew the work of teaching. These schools were, to all intents and purposes, National Schools, for they were conducted on the same principle as those of the "National Society for Educating the Poor in the Principles of the Church of England," founded in 1811—a work anticipated by Griffith Jones upwards of eighty years. Those principles are: that education in the full and proper sense cannot be said to be carried on where definite religious belief and religious principle do not pervade the whole teaching of a school. Griffith Jones left £7,000 in the hands of Mrs. Bevan, for the support of these schools, at the time of his death in 1760, and she left an additional sum of £10,000 for the same purpose at her death. The Charity is now in full operation in Wales, and many charity schools in Bangor diocese have benefited by its grants.

It was during the Georgian period that Dissent struck root in Wales, and began to spread its branches, and to cover ground neglected by the Church. In the year 1736 there were only six Dissenting Meeting-houses in the whole of North Wales.¹ Its subsequent growth is accounted for by various reasons : absenteeism, pluralism, nepotism, and an effete ministry. Speaking of those who dissented from the Church in his time, Griffith Jones, rector of Llanddowror, says : " It was not any scruple of conscience about the principles or orders of the Established Church that gave occasion to scarce one in ten of the dissenters in this country to separate from us at first. . . . No, sir, they generally dissent at first for no other reason than for want of plain, practical, pressing, and zealous teaching, in a language and dialect they are able to understand ; and freedom of friendly access to advice about their spiritual state." ² This has reference to the deplorable misuse of patronage in Wales by the preferring of Englishmen to parishes where they could not speak the language of their parishioners, nor could their parishioners understand the voice of the shepherd. A flagrant instance of the abuse of episcopal patronage in this form appeared in Bangor diocese, when Bishop Egerton, in 1766, thrust Dr. Bowles into the rectory of Trefdraeth, Anglesey, at the age of seventy-two. He was as ignorant of the Welsh language as his parishioners were of the English ; for it appeared in evidence in a suit instituted in the Court of Arches by the Cymmrodion Society, supported by Sir Watkin Williams Wynn, that, out of 500 souls in the parish, only five or six could speak English. The argument advanced

¹ Johnes, *On the Causes of Dissent in Wales*, p. 10.

² *Practical Piety*,

by counsel for the defence was: "Though the Doctor does not understand the language, he is in possession, and cannot be turned out. Wales is a conquered country; it is proper to introduce the English language, and it is the duty of the bishops to endeavour to promote Englishmen in order to introduce the language. It has always been the policy of the Legislature to introduce the language into Wales."¹ The Judge said: "It is proper that the Bishops in Wales should take order for the cure of souls as to appoint pastors that are acquainted with the language of the country. It is the primitive law of the Church, and is the law at this time. I am of opinion that a want of knowledge of the Welsh language is *a good cause of refusal* in the Bishop, and that he ought to refuse him if he be incompetent. The inhabitants of Wales have great reason to complain of such presentations."² The appointment of Dr. Bowles was, however, confirmed, and he died in possession of the benefice.³

¹ *Depositions*, etc., 59.

² *Considerations on the Illegality of preferring to Welsh Benefices Clergymen ignorant of Welsh*, by J. Jones, M.A., Fellow of Queen's College, Oxford.

³ The presentation of a clergyman like Dr. Bowles to a Welsh living under similar circumstances would now be illegal under the Act 1 & 2 Victoria, which enacts: "that within the several dioceses of St. Asaph, Bangor, Llandaff, and St. David's, it shall and may be lawful for the Bishop, if he shall think fit, to refuse Institution or License to any spiritual person who, after due examination and inquiry, shall be found unable to preach, administer the Sacraments, perform other pastoral duties, and converse in the Welsh language. Provided always that any such spiritual person may, within one month after such refusal, appeal to the Archbishop of Canterbury, who shall either confirm such refusal, or direct the Bishop to grant Institution or License, as shall seem to the said Archbishop just and proper. Provided also, that nothing hereinbefore contained shall be construed to affect or abridge any rights which the inhabitants of any benefice within the said four Welsh dioceses may at present by law possess of entering a caveat against or objecting in due course of law to the institution, collation

Goronwy Owen, the distinguished Welsh poet, flourished about this time. Born at Llanfairmathafarn-eithaf, Anglesey, in 1722, he was educated at Friars Grammar School, Bangor, and at Jesus College, Oxford, where he studied for three years, but took no degree.¹ He was an excellent classical scholar and was acquainted with Hebrew and Chaldee, and wrote some Latin poems. Ordained deacon in 1745, he was appointed to the curacy of his native parish, where he remained only three weeks, being displaced by Bishop Hutton of Bangor, to make way for a young man of great fortune, who was anxious to secure a curacy in the diocese. Although the stipend was only £20 a year Goronwy Owen left the curacy with regret, for he was highly respected there by rich and poor. He became curate of Oswestry, where he continued for three years, and was married there in 1747; from Oswestry he went to Donnington in 1748, where he kept a school and was also curate of the parish. Here he wrote his famous ode: *Cywydd y Farn Fawr* ("The Lay of the Last Judgment"). His income from both was only £26 a year; and he complained bitterly of the difficulty of supporting himself, wife, and two sons on so miserable a pittance. About 1757 Goronwy emigrated to America, where he died, and very little is known of his history after he left his native land. "There is a letter preserved among the Panton manuscripts, a copy of which I have now before me, from his very kind friend Lewis Morris, in which he gives a most painful description of the poet, and in strong terms

or license of any spiritual person, or of proceeding to procure the deprivation of any such person."

¹ *His. Jesus Coll. Oxford*, p. 175.

laments the utter degradation of a mind capable of the sublimest aspirations. Some admirers of his genius erected a tablet to his memory in Bangor Cathedral.”¹ The inscription is in Latin, and written by the then Archdeacon (John Jones) of Bangor. The two Welsh stanzas which follow the inscription are by Daniel Ddu o Geredigion, and are as follows—

“Tra haul mwyn yn dwyn gwên dydd,—ac enaid
I gwyno ing prydydd,
Yn haeddu ei barch bydd
Goronwy gawr awenydd.

“Gwaith ei gerdd yn goeth a gawn—brif orchest—
Brawf archwaith synhwylawn ;
Ei gofio haeddai 'n gyfiawn,
Arwr dysg ac eryr dawn.”

A statue of Goronwy Owen has been placed in one of the niches in front of the Bangor University College, at the cost of pupils in Bangor Friars School, where the poet was educated.

The rise of Welsh Methodism is a prominent feature in the religious history of Wales during the reign of George III. This religious body is probably stronger in Bangor Diocese than in other parts of North Wales, especially in Anglesey and Merionethshire. The founders were Daniel Rowland, Llangeitho, Howel Harris, William Williams, and Peter Williams, who, with the exception of Howel Harris, a layman, were all clergymen of the Church of England, and all of them claimed to be her loyal sons to the last. The Society of Methodists was founded to deepen the spiritual life of the members of the Church ; and there was no idea of separation from her fold. In 1801, the “Rules and Objects” of the Welsh Calvinistic Methodists were

¹ *Eminent Welshmen*, p. 372.

published, drawn up by the Rev. Thomas Charles of Bala, also a clergyman, in which the whole body of Methodists declare, "We do not intentionally dissent, nor do we regard ourselves as Dissenters from the Established Church. As far as our doctrinal views are concerned, we agree entirely with the Articles of the Church of England. All that appears in our religious customs as tending towards Dissent has taken place of necessity, not from choice. The creation of schism, sect or party, is not our object. God forbid! but our own benefit and the benefit of our own countrymen. This is the mark we aim at by all possible means."¹ These Rules continued in force till 1811, when the formal separation of the Methodists from the Church took place, by the setting apart of lay preachers to administer the sacraments—a procedure by no means unanimously agreed to by all Welsh Methodists; and Thomas Charles of Bala, the leading spirit of the movement, unwillingly took part in that Separation. There are sufficient grounds for believing that he regretted the part he took in that work of Separation in 1811: "and that this feeling, operating on a mind naturally sensitive, combined with his incessant labours and reckless exposure to the inclement skies of Gwynedd, contributed to hasten his decease, while he was yet in the prime of life."² But even after the Separation the Welsh Methodists claimed to be members of the Church of England, in so far as they accepted her doctrines. This is made quite clear in the Constitutional Deed, dated August 10, 1826, wherein it is recited: "The object of the Welsh Calvinistic Methodist

¹ "Rules and Objects of the Private Societies among those called Methodists in Wales, agreed upon at Bala, June 15 and 16, 1801."

² Johnes, *On the Causes of Dissent in Wales*, p. 48

Connexion hath been and shall be to promulgate the Gospel of our Lord Jesus Christ as set forth in the doctrinal Articles of the Church of England." The second clause of the same Deed recites: "Up to 1743 the said Connexion and Societies had not any precise form of Church Government, but they considered themselves as a reformed portion of the National Established Church of England and Wales."

The Church in Wales is spoken of in the Constitutional Deed as the "National Church," which harmonizes with the ancient and familiar title, "Yr Hen Fam," or "The Old Mother," among Welsh people. The cry of "Alien Church" was unknown when the Constitutional Deed was drawn up, and was unheard of until recent years, and has no historical foundation whatever in fact: but was invented as a political catchword in the Disestablishment campaign in Wales.

"Another further proof of their great love to the Mother Church is the fact that the services were never held at the same time as in the Church. If there was a Communion Service in a church, it was expected that all other services should be given up for miles around, in order that all might be free to go into the Church Service. This custom continued for many years in Wales."¹ The writer well remembers spending a Sunday in an Anglesey parish in 1864, where the service in the Methodist place of worship was so timed as not to clash with the Church Service. "And although the Methodists had built a number of chapels² over the whole face

¹ *Great Preachers of Wales*, p. 87.

² "The first chapel that was built was at Builth, in the year 1747. They did not call it a *chapel*, however; that word had been appropriated by the Church of England. They, therefore, called their chapels houses for religious purposes, or houses of worship."—*Great Preachers of Wales*, p. 87. In South Wales they are still called "Tycwrdd" or Meeting-house.

of the Principality, they were so far from any intention to separate from the Established Church, that they continued to cling to her for more than seventy or seventy-five years, taking their children to be baptized by her ministers, rather than by the ministers of Dissenting denominations. . . . Nor did they hesitate to flock in crowds to partake of the Lord's Supper at the hands of the clergy. My firm conviction is, from the feeling I have myself seen among the Methodists of the last generation, that if the Bishops and Church patrons of Wales, fifty years ago, had conscientiously endeavoured to fill all the Church benefices with men likely to prove able ministers of the New Testament, all the Methodists' places of worship would have been converted into day schools, or chapels of ease to the Established Church."¹

The Sunday School was not founded in Wales till the year 1798. The system was the same as that founded in England by Robert Raikes in 1780. Although it did wonderful work in the Principality of Wales, it never satisfied the needs of religious education, because the teaching staff was often insufficient and inefficient, especially in rural districts. The scholars largely consisted of adults, many of whom were unable to read and had to be taught the alphabet; and the process of teaching was necessarily slow in view of the short time allotted to the work, and the irregular attendance of teachers and scholars during that short time—about an hour a week on Sunday afternoon.

The demand for Welsh Bibles was greatly increased by the Circulating Schools and Sunday Schools, as well as by the religious revivals in Wales. The S.P.C.K.

¹ *Hanes y Cymry* (1853), p. 294, by the Rev. Owen Jones, Calvinistic Methodist Minister, Llandudno.

founded in 1698, printed two special editions of the Welsh Bible for Griffith Jones, for the use of the Circulating Schools; and the same Society made free grants of thousands of copies of religious publications of various kinds in Wales. The dearth of Welsh Bibles, said to exist at this time, is given as the reason why the British and Foreign Bible Society was called into existence. But the scarcity was probably exaggerated, for copies of the S.P.C.K. Welsh Bible of 1799 are not rare even now. "In Wales, among the earliest supporters of the Bible Society were Dr. Warren, Bishop of Bangor, and Dr. Burgess, Bishop of St. David's, who united cordially with Mr. Charles and others in the work."¹

The founding of National Schools in the diocese of Bangor was chiefly the work of Dean Cotton (1780–1862), with the help of his father-in-law, Bishop Majendie, both of whom were in advance of the times on the question of popular education. This work was greatly helped by the National Society, established in 1811, and by Madam Bevan's Charity, which came into operation in 1809, after the estate had been in Chancery thirty years; and Dean Cotton succeeded before the end of his long life in establishing elementary schools in most parishes in Bangor diocese, which he visited and examined as "Unpaid Inspector," and drew up and circulated Reports of the state and progress of these schools at his own expense.

In 1835 a Royal Commission was appointed to report on the state of the Church in North Wales. As a result it recommended that the sees of St. Asaph and Bangor should be united, and that the bishop who had jurisdiction should have £7,000 a year, which was then the

¹ *The Story of Mary Jones*, p. 112.

income of the see of Bangor alone. This scheme was subsequently authorized by Act of Parliament (6 & 7 William IV, c. 77, s. 19), by which it was further enacted that the income of one of the sees, on the first vacancy, should be applied for the endowment of a new see for Manchester. By Clause 40 of the same Act, provision was made for the rearrangement of ecclesiastical patronage among the several Welsh bishops.

The patronage of the following benefices was transferred from the Bishop of St. Asaph to the Bishop of Bangor—

BENEFICE.	COUNTY.	VALUE.
Cemmaes . Rector .	Montgomery .	£288
Darowen . Vicar .	„ .	155
Llanwrin . Rector .	„ .	272
Llanymawddwy „ .	Merioneth .	218
Mallwyd . „ .	Montg. and Mer.	255
Machynlleth . „ .	Montgomery .	230

The patronage of the following benefices was transferred from the Bishop of Bangor to the Bishop of St. Asaph—

BENEFICE.	COUNTY.	VALUE.
Efenechtyd . Rector .	Denbighshire .	£200
Llanbedr, Dyf- fryn Clwyd „ .	„ .	340
Llanelidan . „ .	„ .	252
Llanfair, Dyf- fryn Clwyd Vicar .	„ .	260
Llanrhaiadr in Kinmerch „ .	„ .	609
Llanychan . Rector .	„ .	170
Llanynys . Vicar .	„ .	415

Transferred from the Bishop of Bangor to the Bishop of Llandaff—

BENEFACT.		COUNTY.	VALUE.
Clocaenog .	Rector .	Denbighshire .	£370
Llangwyfan .	” .	” .	257
Llangynhafal .	” .	” .	400
Llanfwrog .	” .	” .	456

Transferred from the Bishop of Bangor to the Bishop of St. David's—

BENEFACT.		COUNTY.	VALUE.
Derwen .	Rector .	Denbighshire .	£341
Llandyrnog .	” .	” .	670

CHAPTER XI

THE VICTORIAN ERA

1837-1901

THE Church in the diocese of Bangor made great progress during the long reign of Queen Victoria. All the churches in the diocese, including the Cathedral, were restored at great cost, and a large number of new churches rebuilt, new parishes formed, and new endowments provided by the voluntary contributions of Church people. Large sums of money were also spent on new parsonage houses throughout the diocese, and on new school buildings, all through the energy of the clergy, supported by the munificence of the laity.

The Bangor Diocesan Church Building Society, founded in 1838, has from that time to the present day given substantial help in the work of Church building and restoring.

The question of uniting the sees of Bangor and St. Asaph under one bishop, as provided by the Act of 1836, was revived in 1843. The Earl of Powis,¹ supported by Bishop Wilberforce, the Hon. E. G. Douglas

¹ As an acknowledgment of his services to the Church in North Wales in this matter, the Earl of Powis was presented with a testimonial raised by public subscription, the amount of which was, at his own request, devoted to the founding of an exhibition tenable at Oxford or Cambridge Universities, to be called the "Powis Exhibition." Its annual value is £60, and the exhibitors must have a knowledge of Welsh, be natives of Wales, and candidates for Holy Orders. On the Earl of Powis's tomb in Welshpool church are inscribed the words, "Conservator Episco-

Pennant, M.P. (afterwards Lord Penrhyn), Sir Robert Inglis, and others, headed a persistent opposition to this unjust Act, and introduced a Bill in 1843 for continuing the bishoprics of Bangor and St. Asaph. After two unsuccessful attempts in the House of Lords to rescind the Act, a third effort was made successfully. The Bill was read a second time in the Lords in 1846, and passed ; but being withdrawn on the 3rd August in the Commons, its provisions did not become law until the following year. Bishop Carey of St. Asaph died in September 1846, and the opportunity occurred for the union of the two sees. Now, however, it was discovered for the first time that the Act contained no provision for compelling either of the two occupants of the sees of Bangor and St. Asaph to accept the charge of the vacated see in addition to his own ; and Bishop Bethell of Bangor declined to accept the care of the see of St. Asaph now vacant. This forced the Government either to nominate to the vacant see of St. Asaph on the understanding that the new bishop should accept the see of Bangor also at its next vacancy, a course which would again indefinitely postpone the foundation of the proposed see of Manchester, or else to fill up the see without any such stipulation—a course which, after its recognition of the pressing need of a bishopric of Manchester, would practically bind the Government to its immediate formation. Lord John Russell chose the latter alternative, and Dr. Vowler Short was translated from Sodor and Man to St. Asaph.

The Act 6 and 7 Victoria, c.77, "for regulating the cathedral churches in Wales," while it did not interfere

patus Asaphensis." And, appropriately, "*Bangoriensis*" might well have been added.

with the existing canonries,¹ substituted four residentiary canonries with an income of £350 each, and enacted that two of these should be permanently annexed to the Archdeaconries of Bangor and Merioneth. By section 44 of the same Act the Bishop of Bangor was divested of the patronage of the Vicarage Choral of Bangor, which hitherto had been held with the Vicarage Parochial, and two Minor Canonries substituted. This section enacts, "that henceforth the right of appointing Minor Canons shall be in all cases vested in the respective chapters, and shall not be exercised by any other person or body whatsoever; and that so soon as conveniently may be, and by the authority hereinafter provided, regulations shall be made for fixing the number and emoluments of such Minor Canons in each collegiate or cathedral church, provided that in any case there shall not be more nor less than two, and that the stipend shall not be less than £150 a year." The Archdeaconries of Bangor and Anglesey, after being held *in commendam* by successive bishops, were united in 1844, and placed under the jurisdiction of one archdeacon, with the title of Archdeacon of Bangor. The Deanery of Lleyn, hitherto in the Archdeaconry of Bangor, was transferred to the Archdeaconry of Merioneth at this time. In 1859 the Deanery of Cyfeiliog and Mawddwy was transferred from the Archdeaconry of Montgomery, in St. Asaph diocese, to the Archdeaconry of Merioneth, in Bangor diocese; and the

¹ These were as follows, and are here given in the ancient order of precedence as arranged by Brown Willis, in his *Survey* of the Cathedral of Bangor—

(1) Prebendary of Llanfair, (2) Prebendary of Penmynydd, (3) Treasurer, (4) Chancellor, (5) Precentor, (6) Canonicus Primus, (7) Canonicus Secundus, (8) Canonicus Tertius.

Deanery of "Dyffryn Clwyd and Kimerch" was transferred from Bangor diocese to the diocese and Arch-deaconry of St. Asaph.

The formation of the Diocesan Board of Education in 1849 marks a step forward in the matter of elementary education in the diocese of Bangor, which helped on the work greatly, in spite of much prejudice and opposition at first. Before this there were varieties of teachers of all sorts and conditions, which Dean Cotton, as "Unpaid Inspector" in this diocese, said were invariably drawn from three sources: "Bankrupt tradesmen, fraudulent excisemen, and sailors or cattle-drovers who had learnt a little English in foreign parts." The advance of elementary education under trained teachers touched the teachers of private schools, because many of their pupils would be drawn into the elementary schools by their improved condition. On the other hand, it affected hundreds of wretchedly poor and incompetent teachers in the old dames' schools and such-like institutions, who could not fail to see that the advance of elementary education under trained teachers would be to them what the dawn is to night birds. With the object of providing efficient teachers for the Church schools of the dioceses of Bangor and St. Asaph, the North Wales Training College was founded in 1856 at Carnarvon,¹ largely through the exertions of Canon Thomas, the then vicar of that town. Since the day of its foundation to the present time the number of teachers trained there exceeds 1100; and not a few

¹ The College was removed to Bangor in 1894, and is now a training college for Church schoolmistresses. The magnificent pile of buildings, known as St. Mary's College, standing on the rocky eminence overlooking the cathedral and city of Bangor, testifies to the zeal and generosity of Churchmen in the matter of the religious training of the Church's school teachers.

of them, after successful careers at one of the Universities, have become distinguished clergymen in Bangor and other dioceses.

Bishop Bethell, who, before his translation to Bangor in 1830, had been successively Dean of Chichester, Bishop of Gloucester and Exeter, died in 1859, at the advanced age of 86: "Revered and Beloved for his great learning as a Theologian, for his Probity, Justice and Wisdom as a Prelate, and in all the relations of private life for his piety towards God, and his Charity and Beneficence to Man."¹

The venerable figure of Bishop Bethell—and he had a remarkably fine presence and dignified bearing—impressed all who came in contact with him as a veritable Father in God. As a man of light and leading, he was profoundly respected by those outside and inside the communion of the Church. The following incident, related on the authority of Dean Pryce of Bangor, who heard it from the lips of the Rev. Dr. Owen Thomas of Liverpool, is interesting as an instance of the great feeling of respect entertained towards the Church in those times by the Welsh Methodists, and particularly of the respectful feelings of John Elias towards Bishop Bethell. "I remember," said Dr. Thomas, "on one occasion, when walking arm in arm with John Elias meeting Bishop Bethell on the road between Bangor and Menai Bridge. After the Bishop had passed us, John Elias asked me, 'Who is that dignified-looking clergyman?' I answered, 'The Bishop of Bangor.' On hearing this, John Elias snatched his arm from mine, ran after the Bishop, and made a respectful bow to the venerable prelate."

Some of the younger men who began their ministry during the later years of Bishop Bethell's episcopate

¹ From the inscription on Bishop Bethell's monument in Bangor Cathedral.

became distinguished clergy in the time of his successors, and left their mark on the diocese of Bangor. Their names deserve to be honourably mentioned and held in high esteem, having served their Church and generation with fidelity and zeal as successful parish priests; doing quiet, solid work, and fighting the battles of the Church manfully in the press and on the platform, by creating a stronger Church tone, at a time when it was very faint, throughout the diocese, and the echoes of their teaching are still heard. Among these were Archdeacon Wynne Jones (1804-1888); Archdeacon John Evans (1818-1891); Dean Lewis (1819-1901); Dean Pryce (1829-1903); Canon Thomas (1829-1905), vicar of St. Ann's; the Rev. Philip Constable Ellis (1823-1900), rector of Llanfairfechan; and the Rev. J. C. Vincent (1829-1869), vicar of Carnarvon, whose brave and noble devotion to duty, during the ravages of the cholera in that town, cut short a useful life in the prime of early manhood. There were many other clergy who, though less known, worked in their parishes with equal success, and their flocks worshipped with unostentatious piety and in the beauty of holiness, in the ancient sanctuaries which adorn the lovely hillsides and vales of the diocese.

Archdeacon Campbell of Llandaff, who had spent the whole of his ministerial life in Wales, was appointed to succeed Bishop Bethell in the see of Bangor; and was consecrated on April 24, 1859, in Westminster Abbey, being the first bishop consecrated there for a long time. "It was not till 1859 that the practice of consecrating Bishops of the English sees in Westminster Abbey was revived in the case of Bangor."¹ Bishop Campbell was the first Bishop of Bangor for 134 years

¹ *Memorials of the Abbey*, by Dean Stanley, p. 568.

who knew Welsh and was able to discharge his episcopal duties in that language. Writing to the Rev. Morris Williams,¹ soon after his appointment, he struck the key-note of his policy as a Welsh bishop, "My sympathies are thoroughly with the Welsh people among whom I have been ministering for so many years." Above all, his unaffected piety, gentlemanly bearing, humility and courteousness, impressed all who knew him, and he fully maintained at all times the dignity of his high office.

This key-note never changed during a long episcopate exceeding thirty years in duration. Although Bishop Campbell was a Scotchman, he was in full sympathy with Welsh sentiment, and was a firm believer in the good results of powerful Welsh preaching, which he encouraged among his clergy in every way in his power. The Welsh people are an emotional race, amenable to the influences of oratory; they love a good sermon, which they will walk miles to hear; and there can be no doubt that preaching has exercised a deep and far-reaching influence over Welsh religious life in the past. Bishop Campbell brought with him from Merthyr to Bangor his curate, the Rev. Daniel Jones (1812-1868), afterwards successively rector of Trawsfynydd and vicar of Pwllheli, the most powerful of Welsh preachers. His sermons, for matter, style, impressiveness, and delivery were second to none in the whole of Wales; and he drew immense congregations from all parts wherever he was announced to preach. He was a Welsh Liddon. Bishop Campbell and Mr. Jones travelled together

¹ The Caen stone pulpit in Bangor Cathedral was erected to his memory, and has this inscription: "In Memory of the Rev. Morris Williams, M.A. (Nicander), late Rector of Llanrhyddlad, and Rural Dean. An eminent Welsh scholar, poet, and divine. Born August 24, 1810. Died January 4, 1874."

incognito to Bangor, walking a considerable portion of the way, and visiting churches in the diocese as they made their way to the Cathedral city. The first church they visited was Llanfair, Harlech, and were shown the church by the sexton. The Bishop made the observation that there was no stove in the church. "Oh, yes, there is," replied the sexton, "it is in the pulpit." The Bishop remarked that "the pulpit was an extraordinary position for a stove." "Mr. Davies, our rector, is the stove, he keeps us warm by his sermons," was the instant reply. This was not the only pulpit in Bangor diocese possessing "stoves" of this kind in Bishop Campbell's time. From the old three-decker pulpit in Bangor Cathedral, the preaching of Chancellor Trevor, rector of Llanfaelog, warmed the hearts of those attracted there during his term of residence as Canon. Within the same walls the sermons of the Rev. Evan Pughe (1806-1869), vicar of Bangor, were delivered in both languages, with that warmth of feeling which excited sympathy among those whom he addressed. The fervency of the discourses of Canon Griffiths (1818-1888), rector of Machynlleth, riveted attention, while the appalling appeals of Canon Jones, rector of Llandwrog, roused his audience. The Rev. Morris Williams (Nicander)—the Welsh Keble—divine, scholar, hymnologist, poet, and bard of many Eisteddfodic chairs, was everywhere an attractive preacher; his sermons were distinguished for originality, elegance of diction, and forcible delivery. The earnest pleadings of the Rev. Ebenezer Edwards (1817-1880), rector of Llanfechell, conveyed sweetness and light to the troubled breast; while the discourses of the Rev. William Hughes (1828-1888), his successor in that parish, were not less unctuous. The first preferment

held by Dean Howell (1832-1903), of St. David's, sometime Archdeacon of Wrexham, was the vicarage of Pwllheli conferred upon him by Bishop Campbell in 1861. He was well known to fame as an English and Welsh preacher before this far and wide outside of Wales; and his fiery eloquence, equally effective in both languages, swayed and charmed immense audiences from Eisteddfod and Exeter Hall platforms. Dean Edwards (1837-1884) of Bangor, previously vicar of Carnarvon by the appointment of Bishop Jacobson of Chester in 1869, was well known, and his influence widely felt beyond the limits of Bangor diocese. He could, with his tongue and with his pen by turns, touch, rouse, and convince men; and he was perhaps more powerful on the platform than in the pulpit. His preaching was more intellectual than emotional, but he was always fluent and forcible; while the style of preaching of his friend and successor at Carnarvon—Canon Evans (1833-1888)—was marked by the burning fervour of the Welsh "hwyl," with all his sweet and beautifully varied tones of voice which insinuated themselves into the hearts of hundreds. In connection with these diocesan preachers may be mentioned the name of one who, though never officially connected with Bangor diocese, was a native, having been born at Trefriw, in Carnarvonshire, and died vicar of Rhyl—the Rev. Evan Evans (1797-1855), better known by his bardic name, Ieuan Glan Geirionydd—commentator, poet, and journalist. Above all he was a hymn-writer of the first order. His hymns have become part of the thought of Welsh-speaking people; and his famous hymn, "Ar lan Iorddonen ddofn" ("On Jordan's deep bank I tread"), has been faltered by thousands of dying lips, and sung at

many funerals. Welsh people love to think of Evans as English people do of Toplady, the author of the popular hymn "Rock of Ages."

By Order in Council, dated July 25, 1861, the patronage of the following livings was transferred from the Bishop of Bangor to the Bishop of Llandaff. The transference had been arranged in the time of Bishop Bethell, but did not take effect till after his death.

1. Llanrug	}	In the Archdeaconry of Bangor.
2. Trifriw		
3. Rhoscolyn		
4. Llaneugrad and Llanallgo		
5. Llanbedr and Llandanwg	}	In the Archdeaconry of Merioneth.
6. Llanbrynmair		
7. Penegoes		
8. Llanengan		
9. Pennal		

The Diocesan Church Extension Society was founded in 1869 ; for the erection and endowment of new churches in populous places, where there are no opportunities of public worship in connection with the Church ; the procuring of inexpensive buildings in hamlets more or less remote from the parish church, which, as they will not be consecrated, may be used as Lecture Rooms, Sunday Schools, or in any way by which true religion may be promoted and the Church edified ; the supply of curates, and consequent increase of services in poor benefices, where there is more than one church ; the providing small salaries for godly men, who, without giving up their secular calling, might be disposed to act as Scripture Readers, under the guidance of the clergyman of the parish. This Society threw new life into

"SUMMARY" referred to on page 132

Archdeaconry.	Population, 1901.	Churches.	Mission Rooms.	Accommo- dation.	Clergy.	Lay Readers	Sunday Services.			Com- municants on List.
							Eng- lish.	Welsh.	Biling- ual.	
Bangor . .	138,281	150	20	41,522	135	13	88	254	1	14,893
Merioneth .	83,085	104	13	27,631	91	4	79	160	3	6,920
	221,366	254	33	69,153	226	17	585			21,813

the whole diocese. The foregoing Summary (see p. 131) from the "Statistical Returns," presented to the Royal Commission on the Welsh Church in 1907, shows the state of the Church in the diocese of Bangor then, and how the bilingual difficulty is faced.

The Diocesan Clerical Education Society was founded in 1871, by Bishop Campbell, assisted by Dean Edwards,¹ then vicar of Carnarvon, and Dean Pryce,² then vicar of Bangor. Its work is: To provide for the better organization of Candidature for the Ministry; to organize and improve the resources of Clerical Education; and to enable men who are fitted by calling and capacity, to profit by these resources. Bishop Campbell in his Charge, delivered in 1872, in speaking of the work of this Society, said: "Thoughtful men, with minds disciplined by education, and accustomed to look forward to remote consequences, may so restrain their zeal within the limits of authority, that they avoid the evil of schism; but the very love of God, combined with the consciousness of power to sway the hearts of their fellow-men, almost drives men of impulsive minds, not accustomed to look beyond the present or to consider remote consequences, to dissent from our communion, if no adequate field for the exercise of their peculiar gifts is open to them within it. Examples within our own diocese will readily occur to your minds, showing how grievous is the loss sustained, when such men as I have described are refused a place in the ministry of the Church." This last sentence has reference probably to John Elias. Born

¹ St. David's Church, Bangor, was built and endowed as a memorial to Dean Edwards; and the south transept window of the Cathedral is to his memory.

² One of the windows of three lights in the south aisle of the Cathedral is a memorial to Dean Pryce.

in the diocese of Bangor, and brought up as a Churchman in the days of his youth, John Elias (1774-1841) was a weaver by trade, and spent most of his lifetime in Anglesey. In 1830, he married Lady Buckeley, widow of Sir John Buckeley of Presaddfed, Anglesey, and at the time of his death, in 1841, he lived at Fron, Llangefni. He was a born orator; and the Welsh Methodists discovered his great intellectual gifts; but from want of encouragement and guidance to enter the Ministry of the Church, was drawn into the ranks of Methodism. His first love, however, never forsook him: for he availed himself of every opportunity of expressing in eloquent tones his affection for, and admiration of, the Church of England, when he had attained to the eminence of being one of the foremost Welsh preachers of the last century. In a remarkable letter to the *Record*, Feb. 25, 1833, John Elias says: "I must admit that I am a Dissenter, or rather a Separatist from the Established Church, but at the same time I must say that I am against the Dissenters of the present day, and that I cannot conform to the Nonconformists of these later times. I can truly say that I am far from wishing the downfall or destruction of the Established Church, because I love her success in all that is good. I sincerely love her godly ministers and members; and I do not envy her for her privileges and emoluments. With reference to reform in the Church, I desire to see in her a scriptural and evangelical reform, conducted by some of her learned, godly and eminent ministers; but I cannot expect anything worthy of the name of reform proceeding from the design and order of unbelievers, who are enemies of God and the Church. And I do not see that it is consistent for one party to reform the

Established Church. Every party has enough work to reform within its own limits. It is not to be expected that any establishment can be quite perfect as long as it is administered by frail men ; still it is not too much to ask now, is there any other denomination likely to answer the purpose which every religious party ought to have in view, *i. e.* the preparation of the soul, by the blessing of the Spirit of God, for eternity, better than the Church of England? Consider the holy care with which, as a tender mother, she watches over our wants and dangers. As soon as a child is born into this world of sin and sorrow, the Church takes it from the hands of its parents, and in effective, melting words, commits it to the care of the great Shepherd. After a short time, when it reaches years of discretion and understanding, the Church comes a second time, and calls on it to go up to the House of the Lord, there to consecrate himself to God as His servant and soldier. After this she invites him, when heavy laden by the burden of corruption, to the table where the Mediator has promised to mediate, with His own hands, grace and pardon. And the Church does not leave the true believer there either. She follows him into all the circumstances of his home ; and she ties the knot which brings family happiness. She is with him on his bed of sickness to administer to him in his hours of pain and darkness the sweetest comforts. She descends with him to the valley of the shadow of death ; makes him rejoice with great and precious promises, and unfolds before his eyes the glory of the unseen world. And when his remains are laid to rest in the grave, the Church stands as the chief mourner over his grave ; and sings over him an elegy of sorrow, affection and thanksgiving. She does instead of him that which he can no

longer do himself. She makes the dead the teacher of the living, and leads other sons to glory by placing before them a living picture of the joy of him who sleeps in Jesus. 'I heard a voice from heaven, saying unto me, write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit: for they rest from their labours.'"

These extracts have reference to the controversies of the present day, which have developed much since the time of John Elias in a direction unfavourable to the Church. The Church in Wales was then, and still is, known as "Yr Hen Fam," or the "Old Mother." The force of testimonies favourable to the Church is ignored by those who hold the doctrine of development, and acknowledged when they tell against the Church. But the facts remain the same, and the Church in Wales has everything to gain in her appeal to history. If such testimonies as those of John Elias in her favour have no weight it is useless to appeal to history of any kind. The cry of "Alien Church" dates no further than the time of the Disestablishment of the Irish Church in 1868, and was invented then as a political catchword against the Welsh Church in the organized agitation in favour of Disestablishment in Wales. The disastrous policy of Walpole, so ruthlessly carried out in the Church in Wales, during the Hanoverian Period, alienated a large number of sons from her fold; but she never ceased to be the "Old Mother" in all her vicissitudes of fortune. In spite of shortcomings, the relationship of a mother to her children is not that of an alien. Did not the life-blood of the best sons of the Church of England drench the field of martyrdom in defence of religious freedom? The glory and the weight of the Reformation belong to

her; and the advantages of her victory over Rome are shared by other bodies who have separated from her fold, rather than hold the formularies for which her martyrs died.

The following resolution, moved by John Elias at the Bala Association of Methodists in 1834, shows that the feeling then was not in favour of Disestablishment, but is of later growth. "We cannot do less than grieve at the form of agitation assumed by many in this kingdom at the present time; and at the agitation in respect to changes in matters of Church and State, believing that we, as a religious body, should not interfere in such matters. And we earnestly desire every member of this body to refrain from meddling in such matters as tend to disturb the nation, and also to pray for help to live quietly in all godliness and honesty."¹ John Elias wound up his peroration in these words: "If the Methodists continue to show a hostile feeling towards the Church, as some of them seemed to do, they would prove themselves unworthy of the name of Methodists."

During the agitation which the Elementary Education Act of 1870 brought with it, work of immense value was done throughout the diocese during the School Board Elections, by means of public meetings to enlighten the masses with reference to the great and self-sacrificing zeal of the Church, in England and Wales, in the cause of elementary education, which had the desired effect of stimulating thought in the public mind, on the obligations of Wales to the Church for the part she played in the cause of the education of the poor, at a time when it was more the fashion to frown than to smile on such efforts.

¹ *Y Drysorfa*, August 1834.

To counteract the agitation in favour of the Disestablishment of the Church in Wales, which was revived in 1868, a diocesan Branch of the Society for Church Defence and Church Instruction was established in the diocese of Bangor in 1872, for the purpose of instructing people in town and country in all matters connected with the history of the Church, and with her spiritual interest and effectiveness. Especially, to "encourage all to learn for themselves the truth and the soundness of the position of the Church of England; and to combine men and women of every shade of political and religious opinion in the maintenance of the Established Church, and her rights and privileges in relation to the State, particularly as regards the questions affecting her welfare likely to become the subject of legislative action." Much good work has been done in the diocese by correcting misrepresentation of facts, and the perversion of history which produced such unhealthy results on the minds of the ignorant, and such as were already unfavourable to the Church. The agitation against the payment of tithes was one of those results, and which was suppressed by special enactment. The spirit which moved this agitation was altogether out of harmony with that which prompted John Elias to write in his diary: "Never was there an accusation so groundless, for there is no Methodist in the country opposed to paying tithes or any such impost. And no true, sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it."

The immediate cause of the passing of the Burial Act of 1880, arose from a case in Bangor diocese, the importance of which was greatly exaggerated for political purposes; and the passing of the Act has hardly been

justified by the results, for it is almost a dead letter, and few avail themselves of its provisions.

The restoration of Bangor Cathedral, a diocesan work, was commenced in 1868;¹ and the choir and transepts were rebuilt from the foundations, while the nave and the western tower remain as they were restored by Bishop Skeffington in 1532. The reopening services were held on Aug. 5, 1873. The Bishop of Bangor preached in the morning instead of Bishop Wilberforce, whose tragic death had happened a short time before. In the opening remarks of his sermon, the Bishop said that he "felt called upon to say a few words with respect to the circumstances under which the duty which should have been entrusted to another had that day devolved upon him. They were aware that one who thought that no amount of labour too excessive by which his Master's cause could be advanced, whose winning and eloquent voice had been heard within the walls of Bangor Cathedral, and who had promised to preach the opening sermon on this joyful day, now rested from his labours. In the full enjoyment of health, in a moment, in the twinkling of an eye, his spirit had been called to Him who gave it. One moment there was no thought, no suggestion of danger, the next he was in eternity with his God."

In the evening there was a Welsh choral service, and a powerful sermon in Welsh by Bishop Hughes of St. Asaph, on the text, "The zeal of thine house hath eaten me up" (St. John ii, 17). The Cathedral was crowded to its utmost capacity with a congregation spell-bound by a discourse delivered with all that fervency and unction which always distinguished Bishop Hughes' pulpit utterances.

¹ See p. 195.

This restoration of the Cathedral was only an index to the work which was going on throughout the diocese. Of Bishop Campbell's powers of organization there could be no doubt. As new difficulties and growing needs arose from ever changing circumstances, existing societies were reinforced, their efficiency increased, and new ones founded. When on his resignation in 1890, after an episcopate of upwards of thirty years, Bishop Campbell handed over the care of the see of Bangor to Bishop Lloyd, there were no less than nine diocesan societies in full operation, each having its distinctive purpose and machinery. And it was with no small amount of just pride that Bishop Campbell used to refer to the fact that the small diocese of Bangor was among the first, if not actually the first, to hold a Diocesan Conference. A memorial window of three lights has lately been placed in the south aisle of Bangor Cathedral at the cost of those whom Bishop Campbell ordained.

Mr. Gladstone, in acknowledging the receipt of a copy of the Bangor Diocesan Calendar in 1892, said: "I welcome it as a marked sign of the increased activity and life of the Church in Wales." Bangor Diocese can well claim its share in that work of general progress now characteristic of the Church in Wales, of which Mr. Gladstone spoke so hopefully in these words: "I am aware that the Established Church in Wales is an advancing Church, an active Church, a living Church, and I hope very distinctly a rising Church from elevation to elevation."

CHAPTER XII

EDWARD VII, 1901-1910

GEORGE V, 1910, WHOM GOD PRESERVE!

A ROYAL Commission was appointed in 1907 to inquire into the state of the Church in Wales. The Report, which appeared in 1911, signed by seven (including the Chairman, Lord Justice Vaughan Williams) out of the nine Commissioners, says: "We think it is not our duty to attempt to perform the almost impossible and very controversial task of ascertaining the historic legal origin of Church property, which includes property of such ancient origin as glebe land and tithes."

The Report amply proves that the Church in Wales is faithfully discharging the trust for which the property was given; that there has been in each diocese a steady and noteworthy increase in the number of her members; and it was proved in evidence before the Commission that the existing endowments are insufficient for the ever-growing needs of the Welsh Church: and the official figures laid before the Commission by the authorities of the Church and Nonconformist denominations point to the conclusion that the number of Church people in Wales is one-third of the population, and that the total number of Nonconformists of all denominations is less than one-half of the population, making the Church much the strongest religious body in Wales.

The following summaries, taken from the "Statistical Returns" laid before the Royal Commission, are the

result of Forms of Inquiry sent to each Incumbent after the appointment of the Commission, and of the personal examination of each Incumbent in regard to the facts contained therein, except where special circumstances made such examination impossible. The Explanatory Notes, also taken from the "Statistical Returns," indicate the nature and the sources of the figures.

SUMMARY A.

The figures under the head "Population" are from the official Census Return, 1901.

The figures under the heads "Assistant Clergy," "Churches," "Mission Rooms," "Lay Readers," "Accommodation," are from the Bangor Diocesan Calendar, 1906, revised up to date. The figures under the "Day Schools," "Scholars receiving Religious Instruction," are from the Report of the Bangor Diocesan Inspector of Schools, and under the head "Confirmations" are from the Bishop of Bangor's Confirmation Register. The figures under the remaining heads are from the returns made by the Incumbents, and under the head "Communicants on List," are taken from lists in the possession of each Incumbent. These lists have been examined and checked to avoid duplicate enumeration.

B.

The figures in this Table, "Voluntary Contributions, Easter 1905 to Easter 1906," represent all sums raised in or for the benefit of a parish within the period, and they are allocated under the various heads of distribution.

The figures under the head "Clergy" do not include any annual grants from Church societies or from the Ecclesiastical Commissioners.

GENERAL PAROCHIAL STATISTICS.

SUMMARY A.

Arch-deaconry.	Population, 1901.	Churches.	Mission Rooms.	Accommoda- tion.	Clergy.	Lay Readers.	Sunday Services.			Communicants on List.	Sunday Schools.			Day Schools.	Baptisms, 1905	Confirmations.			Marriages, 1905.	Burials, 1905.
							English.	Welsh.	Bilingual.		Scholars under 15.	Scholars over 15.	Teachers.	Schools.		1903.	1904.	1905.		
1. Bangor	138,281	156	20	41,522	135	13	88	254	1	14,893	6,779	5,012	1,280	51	1,126	1,136	726	1,399	245	1,270
2. Merioneth	83,083	104	13	27,631	91	4	79	160	3	6,920	2,633	2,401	614	39	451	436	223	766	71	613
	221,366	260	33	69,153	226	17	167	414	4	21,813	9,412	7,413	1,894	90	1,577	1,572	949	2,165	316	1,883
							585				18,719									

PROVISION MADE BY VOLUNTARY CONTRIBUTIONS.

EASTER 1905 TO EASTER 1906.

SUMMARY B.

Arch- deaconry.	Clergy.	Church Expenses.	Day and Sunday Schools Main- tenance.	Church Societies, Home and Foreign Missions.	Support of the Poor and Hospitals.	Church Buildings and Burial Grounds.	Parson- ages and Endow- ment of Benefices.	Day and Sunday Schools. (Build- ings.)	Other pur- poses.	Totals.
1. Bangor .	£ s. d. 5,690 9 8½	£ s. d. 4,689 16 10	£ s. d. 1,066 15 9½	£ s. d. 3,491 6 4	£ s. d. 1,430 4 0	£ s. d. 4,421 5 2	£ s. d. 706 14 10	£ s. d. 5,920 17 2	£ s. d. 416 4 3	£ s. d. 27,863 14 1
2. Merioneth	2,683 1 1	2,357 3 4½	409 2 11	1,608 5 11½	953 7 10½	2,448 16 11	2,017 9 5	4,203 17 3	299 8 6½	16,982 13 4
	8,373 10 9½	7,047 0 2½	1,505 18 8½	5,099 12 3½	2,383 11 10½	6,870 2 1	2,724 4 3	10,126 14 5	715 12 9½	44,846 7 5

The figures under the head "Support of the Poor and Hospitals," so far as they relate to "Support of the Poor," include only sums distributed by the clergy, and so far as they relate to Hospitals, only sums collected in churches and mission rooms ; in both cases, individual donations or annual subscriptions of the laity are excluded.

C.

Under the head "Church Buildings, Restoration, and Furnishing," and the sub-head "Sums over £500, 1840-1873," the figures are taken from the Parliamentary Return (Lord Hampton), 1875, but are exclusive of all sums from Church Rates and from grants from the Church Building Commissioners.

Attention is called to the following remarks which are made in this Return—"It should be noted that this Return not only excludes (1) Churches whose Restoration has not cost £500, but (2) Unconsecrated or Mission Chapels. Under these two heads the sum of £19,880 has been expended, so that the whole amount spent in the Diocese of Bangor since the year 1840 for providing or improving Church Accommodation is £181,192."

The figures under the same head, and the sub-head "Sums over £500, 1874-1892," are from the Parliamentary Return (Duke of Westminster), 1892, and are exclusive of all grants from the Ecclesiastical Commissioners and of "Repairs of Chancels" by Lay Rectors. The figures under the sub-head, "All Sums, 1892-1906," are from Returns made by the Incumbents, and have been subjected to the same scrutiny as the Returns A and B. The same applies to the head "Parochial

PROVISION MADE BY VOLUNTARY CONTRIBUTIONS, 1840-1906.

SUMMARY C.

Arch- deaconry.	Church Building, Restoration, and Furnishing.			Parochial Buildings and Churchyards.			Day Schools.
	Sums over £500 1840-1873 (Parliament- ary Return, 1875).	Sums over £500 1874-1892 (Parliament- ary Return, 1892).	All Sums, 1892-1906.	Parsonages.	Parish Rooms, 1840-1906.	Churchyards, 1840-1906.	
1. Bangor	£ s. d. 128,200 0 0	£ s. d. 91,996 4 8	£ s. d. 71,954 6 5	£ s. d. 70,649 14 7	£ s. d. 7,511 9 0½	£ s. d. 7,340 1 3	£ s. d. 84,778 11 6
2. Merioneth	33,202 0 0	51,441 0 0	100,478 9 8	52,383 7 11	14,098 18 10	5,543 11 2½	36,522 1 0
	161,402 0 0	143,437 4 8	172,432 16 1	123,033 2 6	21,610 7 10½	12,883 12 5½	121,300 12 6
	£477,272 0 9			£157,527 2 10			
	£756,099 16 1						

CHURCH BUILDINGS, CLERGY, AND SERVICES, 1831 AND 1906.
SUMMARY D.

Archdeaconry.	No. of Churches and Mission Rooms.		Parsonage Houses.		Resident Clergy.		No. of Sunday Services, including Services in Mission Rooms.		Population.		No. of Benefices.	
	1831.	1906.	1831.	1906.	1831.	1906.	1831.	1906.	1831.	1901.	1831.	1906.
1. Bangor	109	170	26	71	Incum- bents.	Curates.	Incum- bents.	Curates.	87,724	138,281	52	78
2. Merioneth.	73	117	27	59	24	26	78	53	69,055	83,085	47	65
	182	287	53	130	51	36	143	79	156,779	221,366	99	143
					87		222					

Buildings and Churchyards," but none of these purport to be exhaustive.

Under the head "Day Schools," the figures under the sub-head "Buildings, 1906," are arrived at by valuation of the Buildings at £8 per School Place, the number of places being taken from the Board of Education Return 1906 (Cd. 3, 182), after deducting in each case Parliamentary Building Grants as set out in the Parliamentary Returns (C. 3312).

D.

The figures for the year 1831 under the heads "No. of Churches," "Parsonage Houses," and "Population" are from the Report of the Royal Commissioners appointed in 1831 to inquire into the Ecclesiastical Revenues of England and Wales, and presented to Parliament in 1835; under the heads "Resident Clergy," and "No. of Sunday Services," the figures are from the Privy Council Return, 1831, of the diocese of Bangor, the Report of the Commissioners of 1831 not giving information as to whether or not an Incumbent was Resident in the Parish, or as to the number of Sunday Services.

The figures under all heads for the year 1906 are taken from the official Return for the diocese of Bangor for the year 1905-1906.

CHAPTER XIII

THE DIOCESE OF BANGOR—A LIST OF BENEFICES—POPULATION—CHURCHES—DEDICATION AND PATRONAL FESTIVALS—INCOME—PATRONS.

THE Diocese of Bangor has an area of 985,964 acres, or 1,540 square miles. Its extreme length is from Llanrhwydrus, in the north of Anglesey, to Capel Banhadlog, Montgomeryshire, 83 miles ; and its greatest breadth is from Little Orme's Head to Bardsey Island, at the extreme end of Carnarvonshire, a distance of 60 miles. The population, according to the Census of 1901, was 221,520, showing an increase of 5,564 as compared with the Census of 1891. Of the 65 parishes which are wholly or partly within the County of Carnarvon, 58 of those parishes, having a population of 116,428, are in the diocese of Bangor ; and 7 parishes, wholly or partly, with a population of 10,455, are in the diocese of St. Asaph. The whole of the County of Anglesey, which has 44 ecclesiastical districts or parishes, and a population of 50,606, is in Bangor diocese. Of the 42 parishes in Merionethshire, 27 are in the diocese of Bangor, and have a population of 38,285 ; the remaining 15 parishes are in St. Asaph diocese, with a population of 10,864. In Montgomeryshire there are 16 parishes, with a population of 16,201 in Bangor diocese ; and St. Asaph has 43, with a population of 34,549. The remaining 11 parishes are in Hereford diocese. Those portions of the counties of Merioneth and Montgomery which are within St. Asaph

diocese were part of the Principality of Powis which, during the Welsh Period, was co-extensive with the diocese, as the diocese of Bangor was co-extensive with the Principality of Gwynedd. The subsequent division of North Wales into counties did not affect the boundaries of the two northern Welsh dioceses.

Bangor diocese has two Archdeaconries, 14 Rural Deaneries, and 144 Benefices, of which 82 are in the patronage of the Bishop, as well as all the Cathedral dignities. The number of assistant curates is about 76.

ARCHDEACONRY OF BANGOR.

1. RURAL DEANERY OF ARFON.

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festivals.	Income.		Patron.
					Gross.	Glebe.	
1	Bangor V. (2 vicars)	9,252	3	St. Deiniol (Sept. 11) St. Mary (March 25) St. James (July 25) Mission Room	6 483	No house	Bp. of Bangor.
2	Bettws Garmon with Waenfawr V.	1,306	2	St. Garmon (Oct. 1) St. John (Dec. 27)	245	4 acs. Ho.	Bp. of Bangor.
3	Clynnog V.	1,497	1	St. Beuno (April 21)	417	Ho.	Jesus Coll. Oxon.
4	Glanadda V. with Penrhosgarnedd	3,200	1	St. David (March 1) St. Peter (M.) (June 29)	300	Ho.	Bp. of Bangor.
5	Llanaelhaiarn R.	1,358	2	St. Aelhairarn (Nov. 2) St. George (M.)	220	No ho.	Bp. of Bangor.
6	Llanbeblig V. (Carnarvon)	10,271	4	St. Peblig (July 3) St. Mary (March 25) Christ Church St. David (March 1)	444	Ho.	Bp. of Chester.
7	Llanberis R.	3,015	2	St. Peris (July 26) St. Padarn (April 15)	173	83 acs. Ho.	Bp. of Bangor.
8	Llandinorwig V.	3,922	2	Parish Church St. Mary (M.) (March 25)	200	Ho.	Sir C. G. Assheton-Smith, Bt.
9	Llandwrog R.	699	1	St. Twrog (June 26)	349	10 acs. Ho.	Bp. of Llandaff.
10	Llanddeinolen R.	1,533	2	St. Deiniolen (Nov. 22) St. Helen	269	8 acs. Ho.	Lord Chancellor.
11	Llanfairisgaer V.	2,925	2	St. Mary (March 25) St. Mary Port (M.) Saron (M.)	155	91 acs. Ho.	Sir C. G. Assheton-Smith, Bt., Vaynol.
12	Llanllyfni R.	5,761	3	St. Rhedyw (Nov. 11) Christ St. John (Dec. 27)	263	1 ac. Ho.	Bp. of Bangor.
13	Llanrug R.	2,881	2	St. Michael (Sept. 29) Cwmyglo (M.)	201	Ho.	Bp. of Llandaff.
14	Llanwnda with Llanfaglan V.	2,592	2	St. Gwyndaf Hen St. Baglan Rhostryfan (M.)	420	128 acs. Ho.	Jesus Coll., Oxon.
15	Pentir with Glasinfryn V.	655	3	St. Cedol (Nov. 1) St. Elizabeth St. George (M.)	192	Ho.	Bp. of Bangor.
16	St. Thomas (Llandwrog) V.	3,558	1	St. Thomas (Dec. 21)	195	Ho.	Rector of Llandwrog.
		54,495	33				

2. RURAL DEANERY OF ARLECHWEDD.

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festivals.	Income.		Patron.
					Gross.	Glebe.	
1	Aber R.	382	1	St. Bodfan (Jan. 2)	£ 241	19 acs. House	Lord Pen- rhyn.
2	Bettws y Coed V.	881	2	St. Michael (Sept. 29) St. Mary (March 25)	197	300 acs. Ho.	Bp. of Bangor.
3	Caerhun	933	1	St. Mary (March 25)	289	Ho.	Bp. of Bangor.
4	Capel Curig	415	2	St. Curig St. Curig a'i fam Julita (June 16)	101	275 acs. Ho.	Bp. of Bangor.
5	Conway	2,474	2	St. Mary, B.V., and All Saints	226	48 acs. Ho.	Bp. of Bangor.
6	Dolwyddelan	1,112	2	St. Agnes St. Gwyddelan St. Elizabeth Pontypant (M.)	165	83 acs. Ho.	Earl of An- caster.
7	Dwygyfylchi (Penmaenmawr)	3,533	3	St. Gwynan St. Seiriol (Feb. 1) St. David (March 1)	240	58 acs. Ho.	Pastoral Aid Society.
8	Glanogwen	4,326	1	Christ Gerlan (M.)	241	Ho.	Lord Pen- rhyn
9	Gyffin	951	1	St. Benedict	257	18 acs. Ho.	Bp. of Bangor.
10	Llanbedr-y-Cenin	401	1	St. Peter (June 29)	139	8 acs. Ho.	Bp. of Bangor.
11	Llandegai V.	1,463	2	St. Tegai St. Mary (March 25)	231	142 acs. Ho.	Bp. of Bangor.
12	Llandudno R.	7,331	3	St. Tudno (June 5) St. George Holy Trinity St. Beuno (M.) (April 21) Bodfan (M.) (Jan. 2)	290	81 acs. Ho.	Bp. of Bangor.
13	Llanfairfechan R.	2,769	2	St. Mary (March 25) Christ	308	131 acs. Ho.	Bp. of Bangor.
14	Llangelynnin R.	204	2	St. Celynnin St. Celynnin (Nov. 2)	184	2 acs. Ho.	Bp. of Bangor.
15	Llanllechid R.	1,980	2	St. Llechid (Dec. 1) St. Cross	325	18 acs. Ho.	Bp. of Bangor.
16	Penmachno R.	1,686	1	St. Tyddydd Cwm (M.)	262	35 acs. Ho.	Lord Pen- rhyn.
17	St. Ann's (Llan- degi) V.	1,358	1	St. Ann Tanygrafell Tanybwllch Glan Rhyd Idwal	179	97 acs. Ho.	Lord Pen- rhyn.
18	Trefriw with Llan- rhychwyn R.	981	2	St. Mary (March 25) Rhychwyn	220	Ho.	Bp. of Llan- daff.
		33,180	31				

3. RURAL DEANERY OF LLIFON.

	Parish.	Popu- lation in 1901.	Churches	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Bodedern V.	898	1	St. Edeyrn (Jan. 6)	£ 176	72 acs. House.	Bp. of Bangor.
2	Llanbeulan with Llanfaelog R.	1,016	2	St. Peulan (Nov. 1) St. Maelog (Dec. 31)	419	22 acs. Ho.	Bp. of Bangor.
3	Llandrygarn with Bodwrog V.	621	2	St. Trygarn St. Twrog (June 26) Llan (M.) Bodwrog (M.)	193	21 acs. Ho.	Bp. of Bangor.
4	Llantrisant R.	401	2	St. Afran St. Jeuan St. Sanan	384	8 acs. Ho.	Bp. of Bangor.
5	Llechcynfarwy R.	166	1	St. Cynfarwy	138	16 acs. Ho.	Bp. of Bangor.
6	Llechylched and Ceirchiog R.	657	1	Holy Trinity	220	7 acs. Ho.	Bp. of Bangor.
		3,759	9				

4. RURAL DEANERY OF MALLDRAETH.

	Parish.	Popu- lation in 1901.	Churches	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Aberffraw R.	981	1	St. Beuno (April 21)	£ 591	9 acs. House.	The Crown.
2	Heneglwys with Trewalchmai R.	1,050	2	St. Llevydian St. Morhaiarn (Nov. 1)	318	55 acs. Ho.	Bp. of Bangor.
3	Llangadwaladr R.	380	1	St. Cadwaladr (Nov. 12)	183	19 acs. Ho.	Lord Chancellor.
4	Llangefni with Tregaian R.	1,864	2	St. Cyngar (Nov. 7) St. Caian (Sept. 25)	360	Ho.	Bp. of Bangor.
5	Llangristiolus with Cerrigceinwen R.	1,113	2	St. Cristiolus (Nov. 3) St. Ceinwen (Oct. 8)	347	12 acs. Ho.	Bp. of Bangor.
6	Trefdraeth with Llangwyfan R.	826	3	St. Beuno (April 21) St. Cwyfan (June 3) St. Mary Maldraeth (M.)	434	10 acs. Ho.	Bp. of Bangor.
		6,214	11				

5. RURAL DEANERY OF MENAI,

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Llanfihangel- Ysceifiog with Llanffinan R.	957	2	St. Ffinan (Feb. 17) St. Michael (Sept. 29)	£ 253	51 acs. House	Bp. of Bangor.
2	Llangeinwen and Llangaffo R.	946	2	St. Ceinwen (Oct. 8) St. Caffo	520	No ho.	Mr. Dan. Davies, Llanllwni, Carmar- then.
3	Llanidan with Llanfair-yn-y Cwmwd with Llanddaniel-fab with Llanedwen V.	1,942	4	St. Aidan St. Mary (March 25) St. Deiniolen (Nov. 22) St. Edwen (Nov. 6)	240	No ho.	Lord Boston
4	Newborough R.	882	1	St. Peter (June 29)	228	Ho.	Lord Chan- cellor.
		4,727	9				

6. RURAL DEANERY OF TALYBOLION.

	Parish	Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Parish.
					Gross.	Glebe.	
1	Holyhead V.	11,077	4	St. Cybi (Nov. 5) St. Seiriol (Feb. 1) St. Ffraid (M.) (Feb. 1) St. Elbod (M.)	£ 410	8 acs. House	Jesus Coll., Oxon.
2	Llanbadrig V.	971	2	St. Padrig (March 17) St. Padrig	203	38 acs. Ho.	Lord Chan- cellor.
3	Llanddeusant with Llanbabo R.	579	2	St. Marcellus St. Pabo (Nov. 9)	319	5 acs. Ho.	Bp. of Bangor.
4	Llanfachreth with Llanfugail with Llanynghenedl R.	943	4	St. Machreth (Jan. 1) St. Enghendl St. Vigilius or St. Bigael St. Michael (Sept. 29)	446	14 acs. Ho.	Bp. of Bangor.
5	Llanfaethlu with Llanfwrog R.	523	2	St. Maethlu St. Mwrog (Sept. 24)	447	28 acs. Ho.	Bp. of Bangor.

RURAL DEANERY OF TALYBOLION (*continued*)—

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
6	Llanfair-yn-Nghornwy with Llanrhwyrus R.	361	2	St. Rhwydrys (Nov. 1) St. Mary.	£ 247	60 acs. Ho.	Bp. of Bangor.
7	Llanfechell R.	784	1	St. Mechell (Nov. 15)	284	16 acs. Ho.	Bp. of Bangor.
8	Llanrhyddlad with Llanflewlin R.	695	2	St. Rhyddlad (Sept. 4) St. Fflewin (Dec. 12)	279	13 acs. Ho.	Bp. of Bangor.
9	Rhoscolyn with Llanfihangel-yn-Nhowyn with Llanfair-yn-neubwll R.	816	3	St. Gwenfaen (Nov. 3) St. Mary (March 25) St. Michael (Sept. 29) Church room.	275	16 acs. Ho.	Bp. of Llandaff.
		16,749	22				

7. RURAL DEANERY OF TINDAETHWY.

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Beaumaris with Llandegfan R.	3,109	2	St. Tegfan St. Mary (March 25)	£ 179	5 acs. House	Sir Richard Williams Bulkeley, Bart.
2	Llanddona R.	481	1	St. Dona (Nov. 1)	218	9 acs. Ho.	Lord Stanley of Alderley.
3	Llanddyfnan with Llanfairmatha-farnëithaf R.	1,321	3	St. Dyfnan (April 26) St. Deiniol (Sept. 11) St. Mary (March 25)	231	14 acs. Ho.	Bp. of Bangor.
4	Llanfaes and Penmon	447	2	St. Seiriol (Feb. 1) St. Catherine	195	33 acs. Ho.	Sir R. Wms. Bulkeley, Bart.
5	Llanfairpwll-gwyngyll with Llantysilio R.	1,658	3	St. Mary (March 25) St. Tysilio (Nov. 8) St. Tysilio (Nov. 8)	163	11 acs. Ho.	Bp. of Bangor.

RURAL DEANERY OF TINDAETHWY (*continued*)—

	Parish.	Population in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
6	Llangoed with Llanistyn, with Llanfihangel Dinsylwy R.	1,067	3	St. Cawrdaf (Dec. 5) St. Iestyn St. Michael (Sept. 29)	£ 132	144 acs. Ho.	S. T. Chadwick, Esq., Llangoed
7	Llansadwrn R.	373	1	St. Sadwrn (Nov. 29)	279	5 acs. Ho.	Bp. of Bangor.
8	Pënymynydd V.	391	1	St. Gredifael (Nov. 13)	197	27 acs. Ho.	Bp. of Bangor.
9	Pentraeth with Llanbedrgoch R.	1,067	2	St. Mary (March 25) St. Peter (June 29)	305	2 acs. Ho.	Bp. of Bangor.
		10,914	18				

8. RURAL DEANERY OF TWRCELYN.

	Parish.	Population in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Amlwch V.	3,086	2	St. Elaeth (Nov. 10) Port (M.)	£ 257	57 acs. House	Bp. of Bangor.
2	Bodewryd with Rhosbeirio V.	73	2	St. Peirio St. Mary (March 25)	51	189 acs. Ho.	Lord Stanley of Alderley.
3	Llandyfyddog with Llanfihangel R.	748	2	St. Tyfryddog (Jan. 1) St. Michael Mission Room (Sept. 29)	370	4 acs. Ho.	Bp. of Bangor.
4	Llaneilian	795	1	St. Eilian	202	18 acs. Ho.	Bp. of Bangor.
5	Llanerchymedd with Rhodwyddgeidio with Gwredog R.	1,110	3	St. Mary (March 25) St. Ceidio (Nov. 6) St. Mary (Gwredog)	166	11 acs. Ho.	Bp. of Bangor.
6	Llaneugrad with Llanallgo	720	2	St. Enegrad (June 8) St. Gallgo (Nov. 27)	178	1 ac. Ho.	Bp. of Llanallgo.
7	Llangwyllog with Coedana V.	449	2	St. Cwyllog St. Anaf	107	119 acs. Ho.	Bp. of Bangor.
8	Llanwenllwyfo	392	1	St. Gwenllwyfo	130	Ho.	Bp. of Bangor.
9	Penrhoslligwy V.	342	1	St. Michael (Sept. 29)	74	95 acs. Ho.	Lord Boston
10	Rhosybol V.	528	1	Christ	273	Ho.	Bp. of Bangor.
		8,943	17				

ARCHDEACONRY OF MERIONETH.

I. RURAL DEANERY OF ARDUDWY.

	Parish.	Population in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Blaenau Festiniog V.	8,018	2	St. David (March 1) St. John (Dec. 27) Church Hall	£ 281	House	W. E. Oakley, Esq.
2	Bontddu V.	485	1	St. Philip (May 1)	118	Ho.	Mrs. Holland.
3	Festiniog with Maentwrog R.	4,192	3	St. Michael (Sept. 29) St. Twrog (June 26) St. Martha	285	Ho.	Bp. of Bangor.
4	Harlech V.	916	1	St. Tanwg (Oct. 10)	146	Ho.	Bp. of Bangor.
5	Llanaber (Barmouth) R.	2,413	3	St. Mary (March 25) St. John (Dec. 27) St. David (March 1)	613	Ho.	W. C. Dyson Perrin, Esq.
6	Llanbedr with Llandanwg R.	378	2	St. Peter (June 29) St. Tanwg (Oct. 10)	164	2 acs. Ho.	Bp. of Llandaff.
7	Llandecwyn with Llanfihangel-y-Traethau R.	870	3	St. Tecwyn (Sept. 14) St. Michael (Sept. 29) Christ	199	45 acs. Ho.	Bp. of Bangor.
8	Llanelltyd V.	424	1	St. Illtyd (Nov. 6)	86	117 acs. Ho.	Mrs. Foulkes, Rhyl.
9	Llanenddwyn with Llanddwywe R.	1,223	2	St. Enddwyn St. Ddwywe Ganllwyd (M.)	244	5 acs. Ho.	Bp. of Bangor.
10	Llanfair-juxta-Harlech V.	386	1	St. Mary (March 25)	156	152 acs. Ho.	Bp. of Bangor.
11	Llanfrothen R.	775	2	St. Brothen (Oct. 14) St. Catherine Holy Trinity	119	6 acs. Ho.	Bp. of Bangor.
12	Penrhyndeudraeth V.	2,344	1	St. Catherine Holy Trinity	185	Ho.	Trustees.
13	Trawsfynydd R.	1,595	1	St. Madryn ac Anhun St. Thomas (M.)	203	1 ac. Ho.	Bp. of Bangor.
		24,037	22				

2. RURAL DEANERY OF ARWYSTLI.

	Parish.		Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron
						Gross.	Glebe.	
1	Carno	V.	725	1	St. John the Bap- tist (June 24)	£ 195	73 acs. House	Sir Watkin W. Wynn, Bart.
2	Llandinam	V.	1,209	2	St. Llonio Banhadlog	305	Ho.	Bp. of Ban- gor.
3	Llangurig	V.	1,191	1	St. Curig (June 16)	213	4 acs. Ho.	Lord Chan- cellor.
4	Llanidloes	V.	3,875	1	St. Idloes (Sept. 6)	249	Ho.	Bp. of Ban- gor.
5	Llanwnnog	V.	1,471	2	St. Gwnog (Oct. 26) St. Mary (March 25)	235	13 acs. Ho.	Bp. of Ban- gor.
6	Penstrowed	R.	88	1	St. Gwrhai	91	14 acs. Ho.	Bp. of Ban- gor.
7	Trefeglwys	V.	1,014	1	St. Michael (Sept. 29)	174	4 acs. Ho.	Mrs. Griffith.
			9,573	9				

3. RURAL DEANERY OF CYFEILIOG AND MAWDDWY.

	Parish.		Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
						Gross.	Glebe.	
1	Cemmaes	R.	722	1	St. Tydecho (Dec. 17)	£ 249	4 acs. House	Bp. of Ban- gor.
2	Darowen	R.	517	1	St. Tudyr	168	21 acs. Ho.	Bp. of Ban- gor.
3	Dylife	V.	663	1	St. David (March 1)	218	Ho.	Lord Chan- cellor.
4	Llanbrynmair	R.	1,012	2	St. Mary the Vir- gin (March 25) St. John the Bap- tist (June 24)	211	2 acs. Ho.	Bp. of Llan- daff.
5	Llanwrin	R.	476	1	St. Ust and Dyf- nig	255	Ho.	Bp. of Ban- gor.
6	Machynlleth	R.	2,564	3	St. Peter (June 29) Christ Ūwchygarreg (M.)	333	3 acs. Ho.	Bp. of Ban- gor.
7	Penegoes	R.	468	1	St. Cadfarch	175	16 acs. Ho.	Bp. of Llan- daff.
8	Llanymawddwy	R.	408	1	St. Tydecho (Dec. 17)	194	10 acs. Ho.	Bp. of Ban- gor.
9	Mallwyd	R.	1,008	1	St. Tydecho (Dec. 17)	237	Ho.	Bp. of Ban- gor.
			7,838	12				

4. RURAL DEANERY OF EIFIONYDD.

	Parish.	Popu- lation in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Beddgelert V.	1,230	1	St. Mary (March 25)	£ 75	105 acs. House	S. F. L. Priestley, Esq.
2	Criccieth with Treflys R.	1,566	3	St. Catherine St. Deiniol (Sept. 11) St. Michael and All Angels (Sept. 29)	123	Ho.	Bp. of Ban- gor.
3	Llangybi with Llanarmon R.	1,192	2	St. Cybi (Nov. 5) St. Garmon	349	No ho.	Bp. of Ban- gor.
4	Llanfihangel-y- Pennant	572	1	St. Michael (Sept. 29)	292	No ho.	Bp. of Ban- gor.
5	Llanystumdwy R.	1,007	1	St. Tydecho (Dec. 17)	349	6 acs. Ho.	Bp. of Ban- gor.
6	Penmorfa with Dolbenmaen R.	1,456	2	St. Beuno (April 21) St. Mary (March 25)	203	11 acs. Ho.	Bp. of Ban- gor.
7	Ynyscynhaiarn (Portmadoc) V.	5,155	3	St. Cynhaiarn St. John the Divine (Dec. 27) Tremadoc	216	No ho.	Bp. of Ban- gor.
		12,178	13				

5. RURAL DEANERY OF LLEYN.

	Parish.	Population in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
					Gross.	Glebe.	
1	Aberdaron with Llanfaelrhys V.	1,317	3	St. Hywyn St. Hywyn St. Moel Rhys (Jan. 1)	£ 180	House.	Bp. of Bangor.
2	Abererch V.	1,602	1	St. Cawdarf (Dec. 5)	179	Ho.	Bp. of Bangor.
3	Bodfean R.	268	1	St. Buan (Aug. 4)	153	10 acs. Ho.	Bp. of Bangor.
4	Bryncroes V.	744	1	St. Mary (March 25)	71	105 acs. No ho.	Col. Wynne Finch.
5	Carngiwch with Pistyll R.	892	3	St. James St. Beuno St. Beuno (April 21)	214	No ho.	Bp. of Bangor.
6	Ceidio with Llan- dudwen R.	133	2	St. Ceidio (Nov. 6) St. Tudwen	200	2 acs. Ho.	W. C. Yale Jones
7	Deneio (Pwllheli) V.	3,216	2	St. Deneio St. Peter (June 29)	253	44 acs. Ho.	Bp. of Bangor.
8	Edern R.	468	1	St. Edeyrn (Jan. 6)	176	5 acs. Ho.	Bp. of Bangor.
9	Llanbedrog with Llangian with Llanhangel- bachellaeth R.	1,849	3	St. Pedrog (June 4) St. Gjan (Dec. 12) St. Michael (Sept. 29)	464	6 acs. Ho.	Bp. of Bangor.
10	Llanengan R.	941	1	St. Engan (Jan. 1)	288	10 acs. Ho.	Bp. of Llandaff.
11	Llangwnadl with Penllech with Bodferin V.	497	3	St. Gwynhoyl (Jan. 1) St. Mary (March 25) St. Merin (Jan. 6)	194	56 acs. Ho.	Bp. of Bangor and Major Salusbury.
12	Llaniestyn with Llandygwynin R.	968	2	St. Iestyn St. Gwynnin	359	25 acs. Ho.	Bp. of Bangor.
13	Llanor with Penrhos V.	974	2	Holy Cross St. Cynwyd	238	Ho.	Bp. of Bangor.
14	Meillteyrn with Bottwnog R.	445	2	St. Peter ad Vincula St. Beuno (April 21)	152	10 acs. Ho.	Bp. of Bangor.
15	Nevin V.	1,755	3	St. Peter (June 29) St. Mary (M.) St. David (March 1)	94	39 acs. Ho.	Col. Wynne Finch.
16	Rhiw R.	301	1	St. Ael	107	20 acs. Ho.	Bp. of Bangor.
17	Tydweiliog V.	348	1	St. Cwyfan (June 3)	113	82 acs. Ho.	Col. Wynne Finch.
		16,718	32				

6. RURAL DEANERY OF YSTUMANER.

	Parish.		Population in 1901.	Churches.	Dedication and Patronal Festival.	Income.		Patron.
						Gross.	Glebe.	
1	Aberdovey	V.	1,466	1	St. Peter (June 29)	£ 275	House	Church Patronage Trustees.
2	Brithdir	V.	295	1	St. Mark (April 25)	200	Ho.	Capt. Richards, Caer- ynwch.
3	Bryncoedifor	V.	183	1	St. Paul (Jan. 25)	163	Ho.	Bp. of Bangor.
4	Corris	V.	1,495	1	Holy Trinity	235	Ho.	Marchioness of London- derry.
5	Dolgelly	R.	3,291	1	St. Mary (March 25)	349	Ho.	Lord Chan- cellor.
6	Llanegryn	V.	582	1	St. Egryn	195	Ho.	Mrs. Titley Williams.
7	Llanfachreth	V.	769	1	St. Machreth (Jan. 1)	252	135 acs. Ho.	Mrs. Vaughan.
8	Llanfihangel-y-Pennant with Abergynolwyn	R.	768	2	St. Michael (Sept. 29) St. David (March 1)	292	No ho.	Bp. of Bangor.
9	Llangelynin	R.	1,073	3	St. Celynin (Nov. 20) St. Celynin (Nov. 20) Arthog	279	2 acs. No ho.	Col. Lloyd.
10	Pennal	R.	510	1	St. Pedr mewn Cadwynau	212	Ho.	Bp. of Llan- daff.
11	Tallyllyn	R.	98	1	St. Mary (March 25)	135	108 acs. Ho.	Bp. of Bangor.
12	Towyn	V.	2,211	2	St. Cadvan (Nov. 1) St. Matthew (Sept. 21)	264	2 acs. Ho.	Bp. of Bangor.
			12,741	16				

"Gross income" in the above column includes, Tithe Rent Charge, Grants from Queen Anne's Bounty, Ecclesiastical Commissioners, Pew Rents, and income from other sources.

APPENDIX A

BISHOPS OF BANGOR

THE following list of the Bishops of Bangor shows blanks in the succession at different periods. Owing to the disturbed state of the country during the conflicts between the Welsh and the English there were vacancies, though perhaps not for so long a time as indicated by some of the dates. There were, probably, bishops, whose names have not been preserved, who occupied the see during a portion at least of those periods.

The list also shows that in the later periods in the history of the diocese translations from Welsh and English sees to Bangor were frequent, especially during the Hanoverian Period. The income of the see was then £7,000 a year. By the Act 6 and 7 Victoria, the Ecclesiastical Commissioners appointed under the Act were empowered to prepare a scheme, which was ratified by Order in Council, reducing the income of the see of Bangor to £4,200. There have been no translations to Bangor since. Translations from Bangor to English sees, including Canterbury, York and London, were not infrequent during the Hanoverian Period more especially, and indicate that the see of Bangor was filled by distinguished prelates. Two Bishops, Herring and Hutton, were translated from Bangor to York in succession in 1743 and 1747 respectively; and they were afterwards translated successively from York to Canterbury in 1747

and 1757 respectively. Bishop Moore was translated from Bangor to Canterbury in 1783.

The asterisks * indicate that there are paintings of these Bishops: which are now in the possession of the Dean and Chapter of Bangor.

BISHOPS OF BANGOR.

- | | | |
|----|-------|---|
| | A.D. | |
| 1. | 550. | <i>Deiniol</i> or <i>Deiniol Wyn</i> . Died 586. |
| 2. | 603. | ? A Bishop of Bangor is mentioned as being present at the conference with Augustine in 603; but his name is not given. Would it be <i>Deiniol-Fab</i> , the only son of <i>Deiniol</i> ? He succeeded his father in the Abbacy. He may have succeeded him in the bishopric. His festival is on Nov. 23. |
| 3. | 755. | <i>Elfod</i> or <i>Elbodus</i> . Died 809. |
| 4. | 930. | <i>Mordaf</i> . |
| 5. | 940. | <i>Marchleis</i> or <i>Marclois</i> . Died 943. |
| 6. | 1060? | <i>Dwvan</i> or <i>Dyfan</i> . He is mentioned in a letter written to Pope Eugenius III, by the Chapter of St. David's Cathedral in 1145. |
| 7. | 10—? | <i>Revedun</i> . Mentioned in a letter from the Dean and Chapter of St. David's Cathedral, to Pope Eugenius III in 1145. |
| 8. | 10—? | <i>Madoc Min</i> . Drowned, 1090? |
| 9. | 1090. | <i>Herve</i> or <i>Herveus</i> . First Norman Bishop of Bangor. Afterwards first Bishop of Ely, 1109. |

Vacancy for eleven years, during which time

the diocese was administered by Urban, Bishop of Llandaff.

10. 1120. *David*. A Welshman. Consecrated at Westminster, April 4, 1120, by Ralph, Archbishop of Canterbury.
11. 1140. *Meirig*. Archdeacon of Bangor. He is said to have refused to take the Oaths to the English King for some time; but did so after much persuasion. Died 1161.
12. 1162. *William*. Prior of St. Austin's, Bristol. A very religious and learned man.
13. 1177. *Guy Ruffus*. Dean of Waltham Abbey. Died 1191.
(A vacancy of four years.)
14. 1195. *Alban*. Prior of St. John's, Jerusalem. Died May 19, 1196.
15. 1196. *Robert of Shrewsbury*. Died 1213.
16. 1215. *Martin*. He occupied the see six months.
17. 1215. *Cadwgan*, supposed to be the same as Martin. He retired in 1236 to the Abbey of Dor, Herefordshire. Died 1241.
18. 1236. *Howell I*.
19. 1237. *Richard*, guarantor with Howell, Bishop of St. Asaph, for the submission of David. Prince of North Wales to Henry III.
20. 1268. *Anian*. Archdeacon of Anglesey. The Norman Cathedral of Bangor was burnt to the ground in his time. Died in 1305.
21. 1306. *Caducan*.
22. 1307. *Griffith ap Iorwerth*. Consecrated March 26, 1307.
23. 1309. *Anian Sais*. Died Jan. 26, 1328, and was buried in Bangor Cathedral. "In the

Registers of Canterbury mention is made of his decease on Tuesday, January 26, and Burial at Bangor, January 28, 1327, *in quodam muro*, between the choir and altar (now hid, I suppose, by the wainscot, or destroyed in 1402), being the only bishop whose Sepulture, in this Cathedral, is taken notice of in any Authors before the Reformation: however, we may conclude some few other Bishops bury'd here, tho' not many."¹

24. 1328. *Matthew De Englefeld*, supposed to be the same as Madoc ap Iorwerth ap Ririd, Archdeacon of Anglesey. He obtained a Charter from the King to hold two fairs annually at Bangor on St. Luke's Day, eve and morrow, Oct. 17 and 18: and also on St. Trillo's Day, eve and morrow, June 14 and 15. This Bishop is highly praised by contemporary Welsh poets. Died April 25, 1357.
25. 1357. *Thomas De Ringstede*. A Dominican Friar. He took no interest whatever in his diocese.
26. 1366. *Gervase De Castro*. Another Dominican. Died Sept. 20, 1370, at the Friary, Bangor, and was buried at his own request in the middle of the choir of the Black Friary at Bangor.
27. 1371. *Howell II*. Howel ap Grono. Dean and Canon of Bangor. Died in Rome, Feb. 1372.

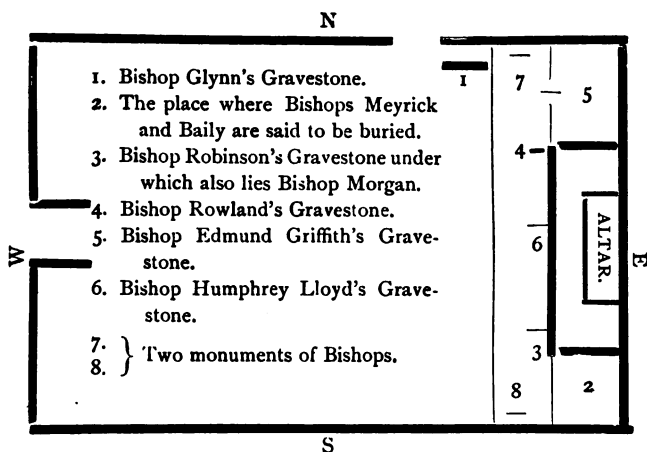
¹ Willis' *Survey*, p. 74.

28. 1372. *John Gilbert*. A Friar preacher. Translated to Hereford in 1375.
29. 1376. *John Swaffham*. A Carmelite. Bishop of Cloyne, Ireland. Translated to Bangor, July 2, 1376.
30. 1400. *Richard Younge*. Translated to Rochester in 1404. He never took possession of the see of Bangor.
31. 1404. *Llewelyn Bifort* was elected to succeed, but, owing to his attachment to Owain Glyndwr, was not recognized by the King and the Archbishop of Canterbury, and was ejected in 1408. The seal of Bishop Bifort was found near Tanybwllch in 1831.
32. 1408. *Benedict Nichols*. Translated to St. David's in 1417. Buried in the Lady Chapel of that Cathedral.
33. 1418. *William Barrow*. Canon of Lincoln. Chancellor of the University of Oxford, 1414-1415. Translated to Carlisle in 1423.
34. 1423. *John Clederow*. Canon of Chichester. Died Dec. 1435.
35. 1436. *Thomas Cheryton*. A Friar preacher. Died Dec. 23, 1447.
36. 1448. *John Stanbury*. A Carmelite. Confessor to Henry VI, and First Provost of Eton. Translated to Hereford, 1452.
37. 1453. *James Blakedon*. Bishop of Achonry, Ireland. Died 1464.
38. 1457. *Richard Ednam*. A Grey Friar.
39. 1496. *Henry Dean*. Lord Chief Justice and Lord Chancellor of Ireland, 1495. Translated

- to Salisbury 1499, and from thence to Canterbury in 1501.
40. 1500. *Thomas Pigot*. Abbot of Chertsey. Died there Aug. 15, 1504.
41. 1504. *John Penny*. Abbot of Leicester and Prior of Bradley. Translated to Carlisle in 1508.
42. 1509. *Thomas Skeffington*. Abbot of Waverley (Surrey) and of Beaulieu. Died in 1533; his body, at his own request, was buried in Beaulieu Abbey, and his heart in Bangor Cathedral.
43. 1534. *John Salcot*. Abbot of Hyde. Translated to Salisbury in 1539.
44. 1539. *John Bird*. The last Provincial of the Order of Carmelites. Suffragan Bishop of Penruth. Translated from Bangor in 1541 to Chester and was the first Bishop of that see.
45. 1541. *Arthur Bulkeley*. Canon of St. Asaph. He died March 14, 1552, at the Palace, Bangor, having been the first bishop of the see that had resided there for upwards of one hundred years, and was buried in his own Cathedral without any inscription or monument "in the place where Bishop Skeffington's heart lay."¹ He was the first Bishop since 1327 of whose burial in the Cathedral there is any record. Bishop Bulkeley signed his name "A. Bangor." The last Bishop of Bangor, of whose burial in the Cathedral there was any record, was Anian

¹ Willis, p. 103.

Sais. This is accounted for by the fact that they were for the most part non-resident and died elsewhere. After the burial of Bishop Bulkeley three of his immediate successors were buried in the choir of the Cathedral, together with a number of other Bangor Bishops later on. As all traces of their graves have now disappeared, the following plan of the Choir, made by Willis in his *Survey of Bangor Cathedral* in 1721, is interesting and valuable, as indicating the exact position of the graves of some of the most distinguished Bishops of Bangor during the Tudor and Stuart Periods. The numbers on the ground plan indicate the position of each grave—



46. 1555. *William Glynn*. Died May 21, 1558.
Buried in the choir of Bangor Cathedral
(Grave No. 1 on the ground plan).
47. 1559. *Rowland Meyrick*. Died Sept. 27, 1565.
Buried in Bangor Cathedral (Grave No. 2
on plan).
48. 1566. *Nicholas Robinson*. Died Feb. 3, 1585.
Buried in grave No. 3 on ground plan of
choir of Bangor Cathedral. He signed
his name "Nicholas Bangor."
49. 1586. *Hugh Bellot*. Translated to Chester in 1595,
where he died in 1596, and was buried in
the Chancel of Wrexham Church.
50. 1595. *Richard Vaughan*. Succeeded Bishop Bellot
at Chester in 1597. Translated from
thence to London in 1604, where he died
March 30, 1607, and was buried in St.
Paul's Cathedral.
51. 1598. *Henry Rowland*. Dean of Bangor. Died
July 6, 1616, at the Palace, Bangor, and
was buried at his own request in the choir
of the Cathedral, in grave No. 4 on ground
plan.
52. 1616. *Lewis Bailly*. One of the most distin-
guished Bishops of Bangor. He died
Oct. 26, 1631, "and was bury'd on the
South Side of the Communion Rails of
his own Cathedral, without any Monument
or Inscription, but under what stone is not
so well known. 'Tis plain also, from our
Registers, that Bishop Meyrick was bury'd
here, and, as suppos'd, in the same grave
as Bishop Bailly (see No. 2 on ground

plan), on the South Side of the Communion Rails, possibly between Bishop Morgan and Bishop Lloyd's graves, because there are two stones between them. But if there were we cannot give any account of them."¹

53. 1631. *David Dolben*. Born at Segroit, near Denbigh. Vicar of Hackney and Prebendary of St. Asaph. Died at Bangor House, London, Nov. 27, 1633, aged 52, and was buried in Hackney Church, where "an elegant Monument with the Arms of the See of Bangor, impaling his own Coat,"² was erected over his tomb on the North Side of the chancel.
54. 1633. *Edmund Griffith*. Dean of Bangor. Died May 26, 1637, and was buried in the choir of Bangor Cathedral, in grave No. 5 on ground plan.
55. 1637. *William Roberts*. Rector of Llanrhaiadr and Llandyrnog; and held the Archdeaconries of Anglesey and Bangor *in commendam* with the bishopric. Deprived of the see during the Commonwealth, but restored. Died Aug. 12, 1665, at the Rectory, Llandyrnog, and was buried in the chancel of that church.

Robert Price. Bishop of Ferne, Ireland, was appointed to succeed Bishop Roberts, but he died before taking possession of the see. He was buried in St. Patrick's Cathedral, Dublin. He was born at

¹ Willis' *Bangor*, p. 28.

² *Ibid.*, p. 111.

- Rhiwlas, Bala, Merionethshire, and was some time Vicar of Towyn, Merionethshire, and Chancellor of Bangor Cathedral.
56. 1666. *Robert Morgan*. Vicar of Llanfair, Dyffryn Clwyd; Rector of Trefdraeth and Llanddyfnan, Anglesey; Archdeacon of Merioneth. Died Sept. 1, 1673, and was buried in the choir of Bangor Cathedral in Bishop Robinson's grave. No. 3 on ground plan.
 57. 1673. *Humphrey Lloyd*. Prebendary of Ampleford in York Minster, also of Chester Cathedral. Vicar of Ruabon; ejected during the Commonwealth. Canon of St. Asaph, 1660, and Dean of St. Asaph, 1667. Died Jan. 18, 1689. Buried in the choir of Bangor Cathedral, in grave No. 6 on ground plan.
 58. 1689. *Humphrey Humphreys*.* Dean of Bangor, 1680. Translated to Hereford, 1701. Died Nov. 20, 1712. Buried in Hereford Cathedral near the altar.
 59. 1701. *John Evans*.* Rector of Llanaelhaiarn, Carnarvonshire. Translated to Meath, in Ireland, in 1715. Died March 24, 1724. There is a portrait of him in Lambeth Palace, painted in 1707.
 60. 1715. *Benjamin Hoadly*. Translated to Hereford in 1721, and from thence to Winchester in 1734.
 61. 1721. *Richard Reynolds*. Dean of Peterborough. Translated to Lincoln in 1723.
 62. 1723. *William Baker*. Warden of Wadham College, Oxford. Translated to Norwich, 1727.

63. 1728. *Thomas Sherlock*. Dean of Chichester. A great preacher and divine. Translated to Salisbury in 1734.
64. 1734. *Charles Cecil*. Translated to Bangor from Bath. Died May 29, 1737.
65. 1737. *Thomas Herring*.* Dean of Rochester. Translated to York in 1743.
66. 1743. *Matthew Hutton*. Translated to York in 1747.
67. 1747. *Zachary Pierce*. Dean of Windsor. Translated to Rochester in 1756.
68. 1756. *John Egerton*. Dean of Hereford. Translated to Lichfield and Coventry in 1769.
69. 1769. *John Ewer*. Translated from Llandaff in 1769. Died Oct. 28, 1774.
70. 1775. *John Moore*.* Dean of Canterbury. Translated to Canterbury in 1783.
71. 1783. *John Warren*.* Translated from St. David's. Died Jan. 27, 1800. Buried in Westminster Abbey, where there is a monument over his grave with a long inscription.
72. 1800. *William Cleaver*.* Translated from Chester. He made a famous speech in the House of Lords in the appeal case of the Bishop of London *v.* Fytche, as to the validity of a bond of resignation of a benefice. He was translated to St. Asaph in 1806.
73. 1806. *John Randolph*.* Translated from Oxford, and in 1809 he was translated to London from Bangor.
74. 1809. *Henry William Majendie*.* Tutor to Prince William, afterwards King William IV. Canon of Windsor and St. Paul's succes-

sively. Translated from Chester, 1809. Died July 9, 1830, at Longdon Vicarage, Lichfield, where he was buried. There is a monument to his memory at Bangor Cathedral. He was the last of the Hanoverian Bishops of Bangor who wore the episcopal wig.

75. 1830. *Christopher Bethell*.* Dean of Chichester. Successively Bishop of Gloucester and Exeter. Translated to Bangor. Died April 19, 1859, aged 86. Buried in Llandegai churchyard. There is a monument in Bangor Cathedral to his memory. Signed "C. Bangor."
76. 1859. *James Colquhoun Campbell*.* Rector of Merthyr. Archdeacon of Llandaff. Resigned 1890. Died Dec. 12, 1895, aged 82. Buried in Stonefield Churchyard, Argyllshire, his native parish. Signed "J. C. Bangor."
77. 1890. *Daniel Lewis Lloyd*.* Head Master of Dolgelly and Bangor Friars Grammar Schools, and of Christ College, Brecon. Consecrated June 24, 1890, in St. Paul's Cathedral, Bishop Campbell, his predecessor, being one of the consecrating prelates, who had also ordained him deacon and priest in 1867 and 1869. Resigned in 1898, owing to failing health. Died Aug. 4, 1899, at Llanarth, Carmarthenshire, his native parish, where he was buried. Signed "D. L. Bangor." He was the last Bishop of Bangor who occu-

pied the old Episcopal Palace, near the Cathedral. After his death it was condemned on sanitary grounds; and the Ecclesiastical Commissioners sold it, together with the Bishop's Park adjoining, to the Bangor municipal authorities, who converted the old palace into municipal offices. The more modern mansion of Glyn Garth, on the Anglesey side of the Menai Straits, was bought by the Ecclesiastical Commissioners for the new Episcopal Palace. Speaking of the old palace, Pennant writes of it in 1781: "The prelate is very indifferently lodged in a palace near the Cathedral, which from an inscription appears to have been built by Bishop Skeffington in 1533."

78. 1899. *Watkin Herbert Williams*. Vicar of Bod-elwyddan, 1872-1892. Rural Dean of St. Asaph; Prebendary of Llanefydd and Chancellor of St. Asaph; Prebendary of Llanfair, 1899; Archdeacon of St. Asaph, 1889-1892; Dean of St. Asaph, 1892-1898. Consecrated Bishop of Bangor, Feb. 2, 1899, in Westminster Abbey, by Archbishop of Canterbury, Bishops of London, Winchester, Chichester, Llandaff, St. Albans, St. Asaph, and St. David's. Enthroned in Bangor Cathedral, April 11, 1899. Signs "Watkin Bangor."

APPENDIX B



ARMS OF THE SEE OF BANGOR.

"Gules a bend or gutté de poix (argent larmoyé azure (Procession Roll, 1512)) between two pierced mullets argent. S." *The Blazon of Episcopacy*.

"S" signifies that the description applies to the arms shown by a seal.

"Bangor.

"Gules a bend or gutté de poix between two mullets pierced argent.

"This is the present, but probably not quite correct blazon of these arms. Older blazons make the bend argent; and both the Parliament Roll of 1512 and Cole's MSS. charge this bend with *larmes*, or *azure drops*. The origin of the coat appears to be quite unknown; it is found on the seal of Bishop Meyrick (1559-1565) impaled with his personal arms."—*A Treatise on Ecclesiastical Heraldry*, by Rev. John Woodward (1894).

APPENDIX C

(See p. 35.)

The relics, after remaining in earthly dust for upwards of five centuries and a half, were exhumed in the presence of David, Bishop of Bangor, Gruffydd ap Cynan,¹ and a large number of clergy and laity, and removed to Llandaff on Friday, May 7, 1120, where they were washed in the presence of the Bishop, Dean and Canons ; and afterwards, on May 23, interred with great ceremony, and apparently without a feretory, on the north side of the high altar in Llandaff Cathedral. The exact spot now pointed out is a sepulchral recess, which held an effigy of St. Dyfrig in episcopal habit and mitre—a conventional figure executed about A.D. 1220.

This display of honour to the memory of a great Bishop of the Ancient British Church appealed, no doubt, to the Welsh national sentiment, while it also helped to adapt Celtic traditions to the Latin sentiment of the veneration of relics. St. Dyfrig² was buried in Bardsey, and St. Deiniol was not improbably buried by the side of his Father in God, who consecrated³ him as Bishop of Bangor.

The remains of St. Deiniol were left undisturbed. Whatever may be said of the motives, partly religious, partly political, which prompted the removal of the bones of St. Dyfrig, he and St. Deiniol had each chosen the narrow

¹ He was the last sovereign known as the King of Wales, and was crowned in Bangor Cathedral about A.D. 1080, and reigned 57 years. He died at the age of 83, and was buried in Bangor Cathedral. "Of the shrine on the left side of the great altar beneath which, in 1137, was interred the brave and wise Gruffydd ap Cynan (Vita Gryffydd ap Kynon in the Sebright MSS.) not a vestige is to be seen."—Pennant's *Tours in Wales*, ii. 252.

² St. Dyfrig died at Bardsey on November 14, but the year is not so certain. He must have been living in 550, the year in which he consecrated St. Deiniol to the see of Bangor,

³ *Book of Llandaff*, p. 71.

bed of "his long home" in Bardsey, and they had both retired there—the Westminster Abbey of the Ancient British Church—to end their days in peace, and to lay their bodies among those of the many saints already there at rest. Far removed from the fierce conflicts and the appalling ravages of war which so often laid Bangor Cathedral in ruins, the remains of St. Dèiniol escaped the awful indignity and desecration which would have been their inevitable fate had they been removed there. And though the grass over his grave at Bardsey is not distinguishable from the grass of the green field, his dust remains where his body was first committed to the ground, without, indeed, an inscription over it, but the hushing tenderness of the wind wafting, as it were, the unwritten epitaph, "in the place where the tree falleth, there it shall be,"¹ as a voice from the grave, expressive of the true sentiment of the first Bishop of Bangor, amidst the solitary grandeur of that peaceful graveyard, hallowed and surrounded by so many sacred and solemn associations.

¹ Eccles. xi. 3.

APPENDIX D

ON SOME DOCUMENTS RELATING TO THE DIOCESE OF BANGOR. A.D. 1107-1685.

THE following summary is taken chiefly from documents published fully by Browne Willis in his *Survey of Bangor Cathedral* (1720). From these I have made some extracts, adding notes of an explanatory and historical character, bearing on the more recent history of the Diocese of Bangor, as links with the past.

"As to the Bishops' Registers, forasmuch as few Bishops resided at Bangor before Bishop Bulkeley's time, so there is not the least entry to be found except of five years of Bishop Nicholls, viz. from 1411 to 1417; and twelve of Bishop Skeffington, viz. from 1512 to 1525; and three of Bishop Capon, viz. from 1533 to 1537, before the afore-said Bishop Bulkeley was made Bishop, which was Anno 1541; from whence to about 1640 the Records are pretty entire; tho' since they have not been so well kept, several Institutions, etc., being omitted."¹

1. Names of the Benefactors of the see of Bangor.

"It is observable in this Record, that the Benefactors are enter'd in no regular Order, the latest being put first, and the most ancient last; for King Edgar did not begin to reign till 959, and K. Athelstan, Anno 925, Roderch ap Mervyn liv'd Anno 843, and was succeeded in the Kingdom Anno 877 by his son Anarawd; and Iago ap Beli is said by Le Neve to have founded the Deanery, Anno 602; (but I rather conceive, it was he that bestow'd the seven Parishes in Montgomeryshire, which constitute the Deanery of Arustley, and still belong to the Jurisdiction of Bangor Bishopruck, and so endow'd it no otherwise, with a Deanery)."²

2. BULL OF POPE PASCHAL TO ANSELM, ARCHBISHOP OF CANTERBURY, recommending Herveus for a Bishopric. The original of this memorable document, issued about 1107,

¹ Willis, p. 182.

² Willis, p. 184.

is in the Archives of Ely Cathedral, of which diocese Herveus became the first bishop. It recounts the ill-treatment he received while he was Bishop of Bangor.

3. License of Election of a Bishop, dated March 13, 1215, granted by King John to the Chapter of Bangor, upon their Petition to him, and his Recommendation of a Person to be elected, *i. e.* Caducan, Abbot of Alblanda.

4. LETTER PATENT OF CADUCAN, Bishop of Bangor, importing his becoming profess'd in the Abbey of Dour, Co. Hereford, and renouncing all Secular Property, and giving his goods to the said Abby, *circa* A.D. 1235.

5. Richard, Bishop of Bangor's Supplication to the Pope, to be releas'd of his Bishopric, A.D. 1268.

6. Entry of the Grant of Bangor House in Shoe Lane, near St. Andrew's Church in Holbourn, to Bishop Anian and his successors, Anno 1280.

7. Grant to Bishop Anian of the Vills of Trefaynan, Abydon, and Bodychan, &c., Anno 1283, Anno 12, Edw. I.

8. Grant to the Bishop of Bangor, and his successors of Return of Writs in his Diocese, and View of Frank-pledge, Waifs and Strays in the Lands of his Bishoprick, Ann. 1283.

9. Confirmation of the third Part of the Tithes of the King's Demeasnes, Mills and Mines of Lead in Englesend in Wales, to the Bishop of Bangor and his successors, Anno 1283.

PONTIFICALE ANIANI BANGOR. EPISCOPI.

This book, which is not the "Use of Bangor," as Browne Willis thinks, is now in the Cathedral Library of Bangor. It is simply a copy of a Pontifical belonging to Bishop Anian of Bangor, and not peculiar to that Diocese more than any other. In his *Survey* of the Cathedral Willis gives extracts from "the three first offices of the Misale," "Secundum Usum Bangor," and "Heads and titles of the rest." The following account by Willis, written in 1720, is interesting, as given on p. 70 of the *Survey*: "The Book being lost in the Troubles in Wales in Henry IVth's Reign, was happily recover'd and restor'd to the Church Anno 1485, by Richard Ednam, or Ewynden, where it remains at present, having been a second Time recover'd and given to the same by Bishop Humphreys, who obtain'd it from a private Hand, where it was lodg'd in the Time of the great Rebellion, begun Anno 1641. It is now, for the Benefit of the Library,

in the Possession of the most worthy Dean, the Reverend Dr. Jones, who has bestow'd a new Binding on it; and being well vers'd in the Antiquities of this Church (to which he has ever shew'd a most conscientious Regard by constant Residence, &c.), he has been pleased to give me this Account of it, as well as of several other matters of which I had occasion to consult him.

"The Pontifical, or Liber Bangor, is a Folio of a moderate Thickness, containing 32 Offices, and has abundance of Anthems, with musical Notes to them for Singing. At the Beginning are the Offices of making and ordaining the *Acolyti, Subdiaconi, Diaconi, Presbyteri* and *Episcopi*; Forms of consecrating Churches and Churchyards, &c.; Forms of adjuring of Bread, Cheese and Honey; Offices for all *Sundays* and *Holy days* throughout the Year; Prayers in Times of *Pestilence, War*, and other Occasions. The 13th Office contains the Mass; the 19th the Form of the Chapters electing their Bishop. In the latter End is the Office of *Baptism* (where trine Immersion is expressly enjoin'd), *Communion, Visiting the Sick, Burying the Dead*, &c. The *Rubric* Part is all Red, but scarce legible: It wants a little of being entire, except that the *Index* at the Beginning is torn out. It was, as aforesaid, restor'd by Bishop *Ednam*, after it had been lost, since Bishop *Anian's* Time, in *Owen Glendour's* Insurrection (which begun Anno 1400, and held 15 years) as appears by these Inscriptions at the End of the above said *Pontifical*:

"Iste Liber est Pontificalis Dni. Aniani Bangor Episcopi.

"Under which, at a little Distance, follows:

"Iste Liber est Pontificalis fratris Richardi Ednam Bangor Episcopi, quem Librum Predictus Richardus Episcopus dedit Ecclesie sue Cathedrali Bangorie, A.D. Millesimo quatragesimo, octuagesimo quinto, et sue Consecrationis A^o vicesimo primo.

"On the same Book is also written on a spare Parchment Leaf a Memorandum of Bishop *Anian's* Synod, before spoken of, in these words:

"Constitutiones Dni. Aniani Episcopi Bangoriensis in Synodo sua Celebrata in Ecclesia Sanctæ Mariæ de Garth-Branan, apud Bangoriam in crastino Sanctæ Margaretæ Virginis, Anno. Dni. Millesimo ducentesimo nonagesimo primo, sub Continuatione et Prorogatione dierum tunc Sequentium toto Clero Dioces. Bangor ad hoc Convocato.—And

no more, for there is not a Word added what these Constitutions were.

"Taxatio¹ Bonorum Spiritualium et Temporalium in Dioc. Bangor. Anno 1291."²

This "Taxatio Ecclesiastica" of 1291 was occasioned by a grant of First-fruits, and Tenths, made by Pope Nicholas IV to King Edward I for the purpose of defraying the cost of an expedition to the Holy Land, and gives some useful information with reference to the Bishopric of Bangor, the Archdeacons and Rural Deaneries of the Diocese, and also of the Abbey lands therein. This "Taxatio" is of great importance as forming the standard by which all the taxes, Papal and Regal, continued to be regulated until the 26 Henry VIII.

I. SPIRITUALIA.³

Bangor Cathedral.

The Spiritualities of the Bishop,
Dean and Archdeacon of Bangor,
Canons and "alios discretos viros"

Total £233 0 0

Archdeaconry of Anglesey.

Deanery of Tindaethwy	£23 16 8
" " Talybolion	31 3 4
Deaneries of Menai and Malldraeth	69 10 8

Total sum of taxation for the Arch-
deaconry of Anglesey, including
the Bishop and Canons . . .

£357 10 8

¹ Hallam (A.D. 1818) estimates the value of money in Edward I's reign at twenty-five times its nominal value at the time he wrote. — *Middle Ages*, iii. 448.

² "This is a copy from the original in the Augmentation Office, Westminster, transcribed again by a worthy Friend at Bangor, who hath wrote very correctly Several of the Welsh Names of Places." — Willis, p. 200.

³ By "Spiritualia" is to be understood those sources of income derived from dues and offerings, as distinct from the "Temporalia," which accrued from tithes, glebe-lands, and other property.

Archdeaconry of Bangor.

Deanery of Lley'n	£43 10 0
„ „ Arfon	32 0 0
„ „ Arllechwedd	36 8 4
<hr/>	
Total sum of Taxation for Arch- deaconry	<u>£111 18 4</u>

Archdeaconry of Merioneth.

Two Deaneries of Merioneth	£35 0 0
Deanery of Ardudwy	49 6 8
„ „ Dyffryn Clwyd	46 8 4
<hr/>	
	<u>£130 15 0</u>

The Monasteries.

Enlli or Bardsey	XXX Marks ¹
Prestholm or Penmon	XXX Marks
Conway	XX Marks
Kymer	XXV Marks
Beddgelert	XXX Marks

Total Taxation of the Archdeaconry of Merioneth, including the Abbeys	£240 6 8
Total of all the Spiritualities in the Diocese	<u>£1498 16 8</u>

2. TEMPORALIA.

Temporalities of the Bishop in the Archdeaconry of Bangor	£7 16 8
The like in the Archdeaconry of Anglesey	£56 1 10
Temporalities of the Canons	£21 0 0
Temporalities of the Abbot of Con- way	<u>£37 6 8</u>

¹ Benefices not exceeding six marks (£4) in value were exempt from taxation, but only on condition that they were held singly and were not appropriated to any ecclesiastical body.

Temporalities of the Abbot of Kymer (including 60 cows and 20 sheep)	£11 14 11
Temporalities of the Abbot of Bardsey (including 24 cows and 112 sheep)	£16 11 0
Temporalities of the Abbot of Beddgelert (including 50 cows and 22 sheep)	£7 4 2
Temporalities of the Abbot of Iskelant (including 53 cows and 44 sheep)	£11 12 10½

The Abbot of Strata Florida, in the Diocese of St. David's, had temporalities in the Archdeaconry of Merioneth valued at 6/8; and the Abbot of Cwmhir in the same Diocese is returned as possessing temporalities there to the value of 20/.

The total value of the Temporalities throughout the Diocese of Bangor is returned at £1361 5s. 9d. The Spiritualities at a larger sum, *i. e.* £1498 16s. 8d., which included voluntary offerings of various kinds, at shrines, holy wells, etc. For instance, Llanddwyn, in Anglesey, was one of the richest prebends in the Principality during the Middle Ages, its wealth being chiefly derived from the offerings of the large number of votaries who flocked to the shrine to consult their future destiny, by *ichthyomanteia*, at the Holy Well, at which wax lights were continually burning. The rector of Llanddwyn, an ardent supporter of the Duke of Richmond, afterwards Henry VII, was able to help him with considerable funds during the Wars of the Roses out of the large income of the Spiritualities of this benefice. The offerings at funerals, as payment for masses said for the dead, were also fruitful sources of income. The custom of offering at funerals still exists, and is common enough in the Diocese of Bangor. The custom has survived that of public prayers for the dead which gave existence to the offertory, and the amount offered is in some places counted at the end of the service in church, and announced; the sum total being taken as the criterion of the degree of respect entertained for the deceased by the crowds of men and women who usually attend Welsh funerals.

The "Taxatio" of 1291 was on parochial endowments—Temporal and Spiritual—voluntarily given. Tithes are much

older than the first Parliament—which dates no further back than 1265—twenty-six years before this Taxatio of Pope Nicholas IV—in the same way as the Church is older than the State. In fact, the Church gave existence to the State ; and the endowments of the Church are voluntary gifts given at different times, long before there was a State in the strict sense of the word. Parliament, after it came into existence, ratified those gifts, just as it ratifies by law now all similar gifts, whether they be to individuals or ecclesiastical or other bodies. It is in this sense that we are to understand the designation “Church of England, as by law established,” *i. e.* the State established what existed before it. It is not to be understood, as is sometimes erroneously done, “as by law created.” The State could not create what existed before it. There is no Act of Parliament endowing the Church. The fact that the tithe owner—mark the term owner—collects his own tithe, is a clear proof that the tithe is not a State tax, but a tithe-rent charge laid upon the land, in the first instance, by the individual owner : a charge levied and paid from time immemorial.¹ Laws have been made at

¹ “It is supposed that the Church was some time or other endowed by the State. Now if such were the case it would clearly show, not that Church property is national property, but that it is not. What a man gives away is no longer his, therefore if the State had endowed the Church, the recall of the endowment would still only come under the head of the State’s extraordinary power. But in truth, this notion of a State endowment is simply a mistake. The thing never happened. People take it for granted ; but they cannot tell one the date or the circumstances of the event. The truth is that, except some comparatively small and comparatively recent pecuniary grants, the Church of England owes all her vested revenues to the voluntary system. They are derived from property freely given at various times by various benefactors. They differ in nothing but their greater extent and greater antiquity from the endowments common among some Dissenting bodies. The law simply maintains the Church in rights, some of which are older than the Parliament or the Monarchy. Of course much Church property came from Royal gifts ; but in days when no man doubted that the Crown lands were the King’s private property, a Royal gift and a State gift were two different things. One King gave to Bishops and monks, another gave to minions or mistresses. Both gifts might be foolish, but both were legal. Neither constituted a State endowment.”—Freeman, Letter to *Evening Star*, October 25, 1858.

different times regulating the payment of tithes according to the exigencies of the times. "In the sixteenth century, as at several times before and since," says Freeman, "laws were made to which the holders of ecclesiastical benefices had to conform under penalty of losing their benefices. As a matter of fact, the great masses of their holders did conform, through all changes. There was much less than people commonly think, even of taking from one person and giving to another; and the general taking from one religious body and giving to another, which many people fancy took place under Henry VIII or Elizabeth, simply never happened at all."

12. Confirmation of Liberties and Privileges to the see of Bangor. 7 Edward II.

13. Release of the Taxation of Llanmase (Llanfaes, Co. Anglesey) Tenth to the Dean and Chapter of Bangor. 12 Edward II.

14. Grant of the Custody of the Bishoprick to the Chapter on a Vacancy. 2 Edward III.

15. Grant of a Fair at Bangor to Bishop Mathew Englefield. 4 Edward III.

16. Last Will and Testament of Bishop Tho. de Ringstede. Dated 3 Dec. 1365.

17. Last Will and Testament of Bishop Gervase de Castro. Dated 3 Nov. 1370.

18. Confirmation of Bangor House in Shoe-lane in Holborn, London, to Bishop John Gilbert and his successors. Dated April 30, 1373.

19. Appropriation of Llanynys and Llanfair towards the support of Bangor Church and Quoir. Dated Jan. 26, 1381.

20. Confirmation of Privileges of Charters of the Bishoprick by Inspeximus, Temp. Hen. 6. 1425.

21. Last Will and Testament of Bishop John Cliderowe, Anno 1435.

22. Inquisition of Lands of the Bishoprick, taken November 21, 1436, after Bishop Cliderow's Death.

23. Patent for the Restitution of Llanshaiadr to the Chapter of Bangor, 1441.

24. King Edward the 4th's Confirmation of Privileges to the See of Bangor Anno 1467, entitled in the Tower Records, Pro Richardo Episcopo Bangor, de Confirmatione Cart. and Libertat. per Inspeximus of Edw. 3. 2 Rich. 2. m. 14 and 9 Hen. 3. m. 9.

25. Bishop Dean's Specification of Seals-Island, belonging to the Bishoprick, *circa* 1498. Ex. Archivis Eccl. Cathedral. Bangor.

26. Will of Bishop Skeffington of Bangor, 1533.

27. Summa Valorum omnium et singularum Terrarum, Tenementorum, et Possessionum, tam Spiritualium quam Temporalium Episcopatus Bangoriens, facta in Anno 26 Hen. 8. 1534.

This document contains interesting particulars respecting the value of Church property in the Diocese of Bangor in 1534. For the Counties of Anglesey, Carnarvon and Merioneth it returns :

"Totalis summa Spiritualia et Temporalia," £151 2s. 0d.
 "Reprisalia" £137 16s. 4d.

The Deaneries appear in the Valor much the same as they do in the Taxatio of 1291, with the addition of the Deaneries of Twrcelyn, Llifon, Arwystle and Ystumaner, which, for some reason, are omitted in the Taxatio.

The "Valor Ecclesiasticus," commonly known as the King's Book, synchronizes with the first downfall of the monasteries in 1534. This event shook the Constitution to its very foundations : for the manifold relations which the monastic system bore to the religious feelings, the habits, businesses and wants of social life were powers to be reckoned with, and a large number of men and women were turned adrift homeless and penniless, and not a few of them pious and godly persons who had sought refuge and comfort from the sorrows, the trials and the tribulations of the world within the secluded walls of the monastery, where they desired to end their days in peace and piety amidst the wild and solemn grandeur of the solitudes which surrounded the monastic cells. To these it is impossible not to extend our sympathy and pity. On the other hand, there were, undeniably, many and grave abuses in the monastic system with reference to the numerous lazy sensual drones among the monks, whom the shock of the Reformation dispersed abroad and crushed. But the Commissioners appointed to inquire into the state of the monasteries were not altogether unprejudiced judges, and their verdict is not always to be received without some reservation. They knew before the inquiry was made that the monasteries were doomed, even if they had been, as in many cases they were, better than the Commissioners reported : nor did they

look at the prospect of possessing some of the spoils with unconcern ; for they were not without hope of sharing the golden eggs after helping to kill the goose which had laid them. The Tenth Commandment was laid aside by King and Commissioners, which shocked the whole country to such an extent that Thomas Cromwell felt the State rocking under him, and suggested to the King that the Abbey lands and tithes should be sold at easy prices to the nobles and gentry—tempting bribes to complete the work of spoliation. Thus Popish lands, as it was said, made Protestant landlords, and the lay impropiator, a character hitherto little known, came into prominence. The system of *impropriations*, which began with William the Conqueror, grew so rapidly that in the course of three centuries more than a third part of the benefices in England became such,¹ and those the richest, for the whiter the cow the surer was it to go to the altar, and by the time of the Reformation there was added another third. Before King Henry VIII there seems to have been no precedent in England for a mere layman to be an impropiator.²

However, the receivers of the spoils at the dissolution of the monasteries rarely prospered. Archbishop Whitgift, in his appeal to Queen Elizabeth against the sacrilegious designs of Leicester,³ says : “Already it has become visible in many families that Church land, added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both.”⁴

The principal monasteries in the Diocese of Bangor at the time of the Dissolution were Bardsey, Beddgelert, Cymmer and Llanfaes. Their situation was in every way eminently suited to inspire devout meditation amidst sea and mountain scenery of a most impressive character—rich meadows and woodlands with fertilizing streams winding through them and refreshing their banks. But the hand of the spoiler was upon them. The revenues of Bardsey at the time of the Dissolution were, according to Dugdale, £46 1s. 4d. ; according to Speed, £58 6s. 2d. Next to Bardsey, the most ancient monastic foundation in Bangor Diocese was Beddgelert

¹ Kennett on Impropriations, 25.

² *Ibid.* 25.

³ The Abbey of Cymmer, Merionethshire, was bestowed on the Earl of Leicester by Queen Elizabeth.

⁴ Walton's Life of Hooker, *Eccl. Biog.* iv. 26.

Abbey, founded and richly endowed by the Welsh Princes. Pennant¹ says that the prior had an allowance of fifty cows and twenty-two sheep. The expenses of the house are said to have been considerable : for it stood on the high road from England and West Wales into North Wales, and from Ireland and North Wales to England. In order to help the place to keep its usual hospitality, Edward I repaired all the damages to the Abbey, after a fire in 1283 ; and Bishop Anian of Bangor, in order to encourage other benefactors, in 1286 remitted to all such as were truly repentant of their sins forty days of any penance inflicted on them.² In 1535 the Abbey of Beddgelert was bestowed by Henry VIII on the Abbey of Chertsey, Surrey ; and in 1537 it was given with the latter as an appendage to Bisham, Berkshire.³ On the dissolution, the King gave to the family of the Bodvels all the lands in Carnarvonshire belonging to the Priory ; and all the lands in Anglesey he gave to the family of the Prydderchs, except the township of Tre'rbeirdd.⁴ The revenues of Beddgelert Abbey were valued by Dugdale at £70 3s. 8d. ; by Speed at £69 3s. 8d. There are no ruins of the Abbey.

The Charter of Cymmer Cistercian Abbey, granted in 1209 by Llewelyn, speaks of the benefactions to the Abbey made by others as well as himself, and also of the boundaries of the Abbey lands,⁵ showing that it had been founded by other persons. The Charter grants rights over rivers, lakes, and sea ; birds, and wild beasts and tame : over all mountains, woods, things movable and immovable : and over all things under and over the lands so granted : and gives liberty of digging for metals and hidden treasures : all which was done in the presence of Esau, then lord-abbot, and others, religious of the house.⁶ At the Dissolution the revenues were valued by Dugdale at £51 13s. 6d. ; and by Speed at £58 15s. 4d.

The monastery of Llanfaes, in Anglesey, held a Franciscan community, founded by Prince Llewelyn ap Iorwerth, dedicated to St. Francis, and consecrated by Bishop Howell of Bangor, who died in 1240. Tradition has it that Llewelyn built this monastery over the grave of his wife, Joan, daughter of King John. Here also rest the remains of Lord Clifford,

¹ *Tours in Wales*, ii. 178.

² Dugdale, *Monast.* iii. 21.

³ Sebright MSS.

⁴ Rymer, ii. 317.

⁵ Rowland's MSS.

⁶ Dugdale, *Monast.* i. 826.

the son of a Danish king, and many barons and knights who fell in the Welsh Wars.¹ The Church and house and the lands were wasted during the fierce political disturbances which followed the fall of Llewelyn, the last Welsh Prince of Wales. Edward II, out of sympathy with the Friars here, remitted the payment of taxes due to him which, before the war, were levied at £2 10s.² During the subsequent revolt of Owain Glyndwr the friars of Llanfaes were among his strongest supporters; and Henry, in his first march against Glyndwr, plundered this Convent, slew several of the friars, removed others, but afterwards liberated them and allowed them to return, with some English recluses. The Convent was possibly again destroyed: for Henry V, by patent, established eight monks here, directing that only two of them should be Welsh.³ At the Dissolution, Llanfaes Friary fell like the rest of the monasteries. Writing in 1778, Pennant¹ says: "The church is turned into a barn, and the coffin of the Princess Joan now serves for a watering-trough. I am informed that on the farm of Cremlyn Monach, once the property of the friary, is cut on a great stone the effigies of its patron St. Francis; and that his head is also cut on the stone of a wall in a street at Beaumaris, to which all passengers were to pay their respects, under pain of a forfeit."⁴

The following list of parishes attached to monasteries in the Diocese of Bangor is taken from Browne Willis' *Survey of Bangor Cathedral*, p. 327, and shows how the Diocese was affected by the work of dissolution. All the benefices enumerated are, with the exception of five, in lay patronage. These five are in the patronage of the Bishop of Bangor: and Llanbeblig is in the patronage of the Bishop of Chester.

County of Carnarvon.

1. Llanfairisgaer	}	Belonged to the Abbey of Beddgelert.
2. Beddgelert		
3. Abererch		
4. Dolwyddelan		
5. Llanfihangel-y-Pennant		
6. Ceidio		

¹ Leland's *Collect.* i. 65.

² Pennant's *Tours in Wales*, ii. 247.

³ Sebright MSS.

⁴ *Tours in Wales*, ii. 248.

7. Llanbeblig (Carnarvon). This was given in 1389 (Richard II) to Chester Nunnery; and on the foundation of the see of Chester by Henry VIII was, with the advowson of the vicarage, given to that see.
8. Nevin. This belonged to Haghmon Abbey, Shropshire.
9. Clynnog Fawr } These belonged to Clynnog
10. Llanwnda } College: and are now part of
the possessions of Jesus College,
Oxford.
11. Aberdaron. This belonged, with the sinecure rectory, to Bardsey Abbey. Archbishop Williams of York, succeeded in getting the sinecure transferred to St. John's College, Cambridge.
12. Penmachno }
13. Llangwnadl } Belonged to Bardsey Abbey.

County of Merioneth.

14. Llanfachreth } Belonged to Cymmer Abbey,
15. Llanegryn } near Dolgelly.
16. Towyn. This belonged to Barking Nunnery, Essex; and was given in 1547 by Edward VI to the see of Lichfield, on exchange of lands.

County of Montgomery.

17. Carno. This belonged to the Knights Hospitallers of St. John of Jerusalem.

County of Anglesey.

18. Llanbadrig. Belonged to Conway Abbey.
19. Llanidan. Belonged to Beddgelert.
20. Llangwyllog }
21. Llanddona } Belonged to Penmon Priory.
22. Penrhos-llugwy }
23. Penmoh }

24. Holyhead. This belonged to the college of the same name.
25. Llanfaes. Belonged to Llanfaes Convent.
26. Llaniestyn. The tithes of this parish, valued at £6 13s. 4d. in 1553, were given to Bangor Cathedral by Henry VII for the support of a Chantry, founded therein by Dean Kyffin of Bangor to the memory of Margaret Tudor, and which stood on the east side of the south transept.

28. Alienation of Llandegfan from the Bishoprick of Bangor, Anno 1546. (Ex Archivis. Eccl. Cathedral. Bangor.) This was by the authority of Henry VIII, "Teste meipso apud Greneurche vicesimo die Iunii, Anno Regni nostri tricesimo octavo."

THE GRANT OF THE SAID RECTORY FROM BISHOP BULKELEY to Sir Richard Bulkeley, his kinsman.

The Confirmation of the said Grant to the Dean and Chapter of Bangor, of the above benefice, referred to in this document as "Jus Patronatus Ecclesie Parochialis de Llandegfan, una cum Capella Beate Marie de Bellomarisco" (Beaumaris).

This document is signed by.

"Rob. Evance, Decanus.
Willhelmus Roberts, A. D. de Merion.
David ap Madoc, Preb. de Penmynydd.
Thomas Davies, Cancellarius Ecclesie.
Thomas Bulkeley, Precentor."

29. Will of the above-named Bishop Bulkeley, dated March 10, 1552, "in the seventh year of the Reigne of our most dread Sovereigne Lord Edward the 6th, by the Grace of God King of England, France and Ireland, Defender of the Faith, and in Earth of the Church of England and Ireland the Supreme Head.

"per me, A. Bangor."
"Anno Consecrationis Duodecimo."

30. Petition of Bishop Bulkeley to King Henry the Eighth.

in Behalf of his Bishopric, *circa* 1542 (Ex Archivis. Ecclesiæ Cathedralis Bangor).

This Petition has reference to the patronage of Clynnog Fawr, Carnarvonshire, which Bishop Bulkeley claimed to be vested in the Bishops of Bangor. It recounts how the patronage, during vacancies immediately preceding his appointment, had lapsed into other hands. "And the sayd see of Bangor then beyng void and destitute of a Bishop, and the sayd Gregory Williamson incumbent then beyng in Flaunders in the Partes beyond the See, and non attorny for hym aperyng nor makyng eny defence in the said Sute. And after, at a sessions holden at Carnarvon, in the County of Carnarvon, in the Month of March, in the 33th Year of your most noble raygn process was sued in the said *quare impedit*, the forsayd *John Capon* and *John Byrde* being then translated to other sees as is aforesayd, and the sayd *Gregory Williamson* then beyng out of this Relme, and your sayd Orator then beyng at *London*, attending upon your Majesty's high Courte of Parliament then holden at Westminister, and not really installyd in the sayd See of *Bangor*, and in the month of August then next ensuing, jugement passyd in the sayd *quare impedit* for the sayd *John Gwineth*, for the sayd *Prepositure* or *Rectory* by demurer in Law; no Counsell lernyd then retayned for the defendand in the sayd *quare impedit*, your sayd Orator then beyng not party thereunto, nor capable by the Law to be admytted as partye, to make eny defence therein for the tryall of the right and patronage of the said *Prepositure*, by means whereof the said Patronage of the said *Prepositure* of right belonging to the Church and see of *Bangor*, ys like to be without good and just cause detracted and taken from the said See of *Bangor* to the grett hurt and loss of your sayd Orator, and to the disherison of the sayd Church of *Bangor*. In consyderation whereof," etc., Bishop Bulkeley petitioned that, "Yt may please your most Royall Majesty to graunt and assent that the right and title of the sayd matter may be examyned before your Honorable Counsell in the Marches of Wales, to the intente that yt may be justly and truly known to whom the gyfte and patronage of the sayd *Prepositure* doth apperteyn and belong."

Bishop Bulkeley's efforts, which cost him much, to secure the patronage of Clynnog Fawr, "the Church of which was in ancient times the most remarkable in the whole diocese

of Bangor, except the Episcopal Church itself,"¹ failed : and the patronage is now vested in Jesus College, Oxford.

31. BISHOP MERICK'S RETURN OF HIS DIOCESE TO THE ARCHBISHOP OF CANTERBURY, ANNO. 1561. (Ex MSS. Matthei Parker Archiepiscopi Cant. in Biblioth. Coll. Corporis Christi, Cantabr. Miscell. 4.)

This document is the earliest authentic information as to the original constitution of the Chapter, and contains the number and the names of all the Dignities, Canons and Prebendaries in the Cathedral Church of Bangor. It also contains "the names of all the Parsons and Vicars within the Dioces of Bangor."

32. Rowland Thomas, Dean of Bangor, by Will dated January 3rd, 1586, gave (among other bequests) as follows : "Item, I do give and bequeth to the Cathedrall Church of Bangor xx tie nobles (£6 13s. 4d.). Item, I do give my house called the Dean's house to my successor, and to his successors forever, together with the garden and orchard lyenge at the barne."

Was "the house called the Dean's house" on the site of the present Deanery, or was it "Plas-Alcock," probably so called after Richard Alcock, Dean of Bangor in 1450, at the corner of "Lon-y-popty," or Park Lane, now known as the City Hotel? The house bequeathed by Dean Thomas in 1586 was his private property, and the old Deanery House, restored in 1862, was Elizabethan in style of architecture, and may have been built by Dean Thomas close to the Cathedral as more convenient than Plas Alcock. The present Deanery House has no ancient associations, but it must have had a predecessor somewhere, perhaps in or near the old cemetery, the land in and about which was and part is still Deanery property. A barn belonging to the Vicars of Bangor stood formerly where the Vicar's garden is now, and the adjoining property is still described as Berllan Bach (the little orchard), but the garden and orchard mentioned in the will of Dean Thomas would seem to have been appurtenant to the Dean's house, wherever that was. A Nuremburg counter was dug up in 1873 from the site of the ancient barn near the Vicarage,² and which had doubtless been used in keeping

¹ Willis, p. 300

² The old vicarage house was bought lately by the present Bishop (Williams) of Bangor, and converted into a Church House for diocesan and ecclesiastical purposes generally, and presented by him to the Dean and Chapter of Bangor as trustees.

tale of the tithes in kind. Dean Thomas died in 1588, and directed that his body should be buried in Bangor Cathedral, near the grave of his predecessor, Robert Evans.

33. "Anno 1. Jacobi 2, 1685.

"An Act for the Repair of the Cathedral Church of Bangor, and for the maintenance of the Choir there, and for the Augmentation of the Bishoprick of Bangor, and also for an Augmentation of several Vicarages within the Comportions of Llandinam in the Diocese of Bangor aforesaid."¹

The preamble of this Act recites—

"Whereas the Cathedral Church of Bangor in the County of Carnarvon is very ruinous, and requireth great Repairs, for the doing whereof and for the future Repairs of the said Cathedral Church, as Occasion shall require, there is no Provision : and that there is no Income or allowance for the Choir within the said Church ; and that the certain Revenue of the said Bishoprick doth not amount to the yearly Revenue of two hundred pounds. And whereas the Right Reverend Humphrey Lord Bishop of Bangor now hath and holdeth in *Commendam* one of the Comportions of Llandinam in the Diocese of Bangor . . . And whereas he hath and holdeth in commendam the several and respective Archdeaconries, Bangor and Anglesey, within the said Diocese, being in the Patronage and Donation of him the said Lord Bishop of Bangor, in the right of his Bishoprick." By this Act it was enacted that all the income of the Rectory of Llandinam should be "vested in the Dean and Chapter of Bangor and his successors for ever. . . . and shall hold the same as appropriated to this only Intent and Purpose, that the Rents, Issues and Profits of the same shall be by them henceforth, from time to time, for ever bestow'd, employ'd, and apply'd to and for the satisfying and defraying the Charge of the Repairs of the said Cathedral Church of Bangor in the first Place : And in the next Place for Augmentation of the several and respective Vicarages within the said Comportions in such a Manner and Form and after such Rates and Proportions as are herein after directed and declared."

The passing of this Act, on the petition of Bishop Humphrey Lloyd, the then Bishop of Bangor, had become urgent, as appears from the preamble of the Act. No funds had been provided before for the repairs of the Cathedral

¹ Ex Archivis Episcopi. Bangor.

beyond voluntary contributions which were quite inadequate for the purpose, and the Cathedral was often left in ruin for long periods. Bishop Bulkeley sold the bells from the tower, and certain vestments belonging to the Cathedral, to provide funds for its repair in 1542: and Bishop Henry Rowlands, when he became Bishop of Bangor in 1598, found the Cathedral in a state of ruin: and, being a rich man, he re-roofed the whole of the nave with lead at his own cost, and left money by his will towards the repairs of the Cathedral, reciting therein the dilapidated condition of the Cathedral, when he became Dean and afterwards Bishop. He was a munificent benefactor to the city and diocese of Bangor, as his charities testify this day.

Writing in 1721, less than forty years after the passing of the above Act in 1683, Browne Willis¹ says that the Cathedral services were confined to the choir, and that the two transepts were "entirely taken up, the south one by the men Hearers, and the other by the women, in the time of Welch Service." The nave was not used for divine service, and the floor of the north and south aisles "was of earth, being left so for the convenience of burial."² The population of Bangor parish in 1721 was 1,030; births, 26; deaths, 20.³ The Cathedral was then more than sufficient for the population, and it was chiefly Welsh-speaking. Welsh services have been held in Bangor Cathedral from time immemorial down to the present day, and it is the only cathedral in Wales that has Welsh services; but they are parochial, not cathedral services, and conducted by the Vicar of the parish.

Hoadly was Bishop of Bangor when Willis wrote his *Survey*, and in closing the list of Bishops observes that he was "the only Englishman that has been appointed Bishop thereof since the Reformation."⁴ His successors, sixteen in number, were all Englishmen down to the appointment of Bishop Campbell in 1859, and they were all unacquainted with the Welsh language except Bishop Campbell. Notwithstanding the charge, well founded in some instances, as illustrated in the action of Bishop Egerton in the case of Trefdraeth already referred to, that all these Bishops were indifferent to the claims of the Welsh language on their

¹ Willis' *Survey*, p. 15.

³ *Ibid.*, p. 41.

² *Ibid.*, p. 10.

⁴ *Ibid.*, p. 120.

sympathy and support, it cannot be sustained against them all. Bishop Warren was one of the leading founders of the British and Foreign Bible Society, originally intended to supply Welsh Bibles only. Bishop Cleaver, translated from Bangor to St. Asaph in 1806, gave the Rev. Walter Davies (Gwallter Mechain), a distinguished Welsh scholar, the living of Meifod in 1807, which was understood to be a recognition of his services in correcting the orthography of the Welsh Bible, published by the S.P.C.K. in 1799. Bishop Bethell was a supporter of Welsh Church literature. His examining chaplain, Archdeacon (Jones) of Bangor, made an admirable Welsh translation of Thomas à Kempis' *Imitation of Christ*—a new edition of which was issued by the S.P.C.K. in 1872—and he was a constant contributor to the Welsh Church press. The Rev. Morris Williams (Nicander) was high in the estimation of Bishop Bethell as a Welsh scholar, and the author of a number of Welsh theological books of a high order of merit. As the author of *Y Flwyddyn Eglwysig*, a work written on the same lines as the *Christian Year*, he is the Keble of the Church in Wales. He also translated into Welsh the *Book of Homilies*, and Bishop Jeremy Taylor's *Holy Living* and *Holy Dying*, for the S.P.C.K. Bishop Campbell was in full sympathy with Welsh literature generally, and the Bangor Diocesan Tract Society, established in 1834 with the avowed purpose of providing Church literature in the vernacular, published a number of books during his episcopate, as it had done before. As a supporter of the National Eisteddfod Bishop Campbell was in harmony with the Welsh sentiment, and presided more than once at its annual gatherings, and spoke with much wisdom, tact and effect at the Bangor National Eisteddfod of 1874. The clergy whom he preferred were like-minded, for Dean Edwards, Dean Lewis and Dean Pryce all contributed works of high merit to the vernacular literature of the Church in Wales, which have produced good results in the domain of Biblical Commentary, Church Doctrine, and Church History. The diocese of Bangor has taken its full share in the work of making effective use of the Welsh language as a channel to influence the masses who read and think in that language.

In the year 1824, Dean, then Vicar, Cotton undertook the much needed and much neglected work of repairing Bangor Cathedral, at a cost of £5,300. Out of this he

collected £3,300 in subscriptions, the remaining £2,000 being provided from the tithes of Llandinam under the provisions of the above Act. The nave of the Cathedral was set apart in 1827 for Welsh services, and has continued so unto this day. It was then divided from the choir and transepts by a partition, above which was the organ loft, which literally cut the Cathedral in two. These alterations were of an internal character, and did not touch the shell of the Cathedral; and though the work could hardly be called a restoration, it supplied a much needed want of church accommodation at the time to meet the growing needs of an increasing population.¹ But the alterations were made at the cost of some internal disfigurement of the Cathedral, for little attention was paid to the architectural aspect of the building, which under the most favourable circumstances is of a very plain character, and lacks in a marked degree the stately grandeur of some of our English Cathedrals. No movement worthy of the name of restoration was made till the time of Dean Vincent (1862-1875), when the choir and transepts were rebuilt from the foundations, under the supervision of Sir Gilbert Scott, at a cost of nearly £40,000—the free-will offerings of rich and poor throughout the diocese. Dean Edwards (1875-1884) continued the work of improving the nave, and the erection of a new Chapter House and Library, at a cost of £8,000.

The Cathedral Library, which is now in the new Chapter House, was founded by a Deed of Settlement, dated January 10, 1709, pursuant to a scheme entrusted to the Bishops of Worcester, Hereford, Bangor, St. Asaph, St. David's and Llandaff, for establishing a number of such libraries "in Severall Markett Townes within each County of the four Diocesses of Wales" The object was to provide the poorer clergy and schoolmasters with the loan of books, no small boon in those days, on certain terms, "for the more effectual propagation of our holy religion." In response to an appeal by the above-named Bishops, "dispersed in severall parts of England and Wales," benefactions in

¹ Since then the following new churches have been built in the parish of Bangor: St. Mary's (1864); St. James's (1867); Glasynfryn (1871); and St. David's, Glanadda (1888). This was built and endowed by Mrs. Symes, as a memorial church to Dean Edwards. The population of the parish of Bangor, according to the census of 1901, was 9,252.

money and books were liberally provided, which enabled them to found a library in Bangor in 1709. The Trustees, appointed under the Deed, included the Dean of Bangor, the Archdeacons, Chancellor of the diocese, and others. The books were to be deposited "in such convenient part of the Chapter House belonging to the Cathedral Church of Bangor, with the consent of the Dean and Chapter." Bishop Evans of Bangor was a liberal benefactor to the library when it was founded. A catalogue of the books was issued in 1872, for public use.

APPENDIX E

(See page 53.)

SHAKSPEARE (*Henry IV*), following the chronicler Hall, "whose account is very inaccurate,"¹ describes the meeting in connection with Glyndwr's insurrection as having taken place at Bangor. "The meeting took place on Feb. 28th 1406 at the house of David Daron, Dean of Bangor, at Aberdaron. . . . The only writer living near the events who mentions the bond places it in the year 1405; and since Hall's time (1547) it has been usual to suppose that it was signed before the battle of Shrewsbury (1403); but this is impossible, and on a general view of all the circumstances I am convinced that the meeting took place in the spring of 1406."²

Aberdaron, an outlandish place, but accessible by sea and land, was more suited for the conclave than Bangor; and the Dean of Bangor probably arranged the meeting to take place there on that account, and it was also his native place, where he had a house to entertain Glyndwr and his allies, who would probably reach there by sail boats. "From this stay of the Earl of Northumberland in Wales dates a curious document signed at Aberdaron on Feb. 28, 1406. Though some chronicles ascribe this treaty to 1405, there can be no doubt that Mr. Wylie is right in ascribing it to 1406, the only year in which Northumberland can have been at Aberdaron."³

"It is impossible not to feel, with a shade of disappointment," says Dean Howson,⁴ "that if Wales had ever possessed a Sir Walter Scott, we should have known far more concerning Owen Glendower⁵ than we do know, or

¹ *Dictionary of National Biography* (1890), xxii. 433.

² Wylie's *Hist. of Henry IV* (1894), ii. 378-9.

³ Oman's *Hist. of England*, from 1377 to 1485 (published 1906), p. 201.

⁴ *The River Dee: its Aspect and History*, p. 31.

⁵ Glendower is the Anglicized form of Glyndwr, and Glyndwr is the contracted form of Glyndyfrdwy (the Valley of the Dee), the place from which Owain took his name, and where he had a mansion near Corwen.

at least, that he would have stood out with lineaments more definitely marked on the canvas of Fiction. It is remarkable that we seem to have no record of his personal appearance, his customary gestures or phrases, or the colour of his eyes and hair. The only circumstance of this kind on record is one which is noted on an occasion when for a moment his brother's dead body was supposed to be the corpse of the prince himself, and when the mistake was speedily corrected by observing that in this case there was no wart over the eyebrow. Still Glendower is very well known to us, and very well worthy of remembrance; and nowhere do we become more conscious of this than when we think of him in connection with his proper home on the banks of the Dee. . . . Of course, Owen Glendower is called a rebel and a traitor. But Henry IV was successful, Glendower was not; and, if we blame this outburst of local nationality, at least we are bound to remember that only a century had then passed since Edward I had brought Wales into real subjection to the English Crown."

Owain Glyndwr died September 20, 1415, in the sixty-first year of his age, at Monington, according to popular tradition, the residence of his youngest daughter, who had married Roger Monington, and was buried at Monington Church.¹

¹ Pennant's *Tours in Wales*, i. 368.

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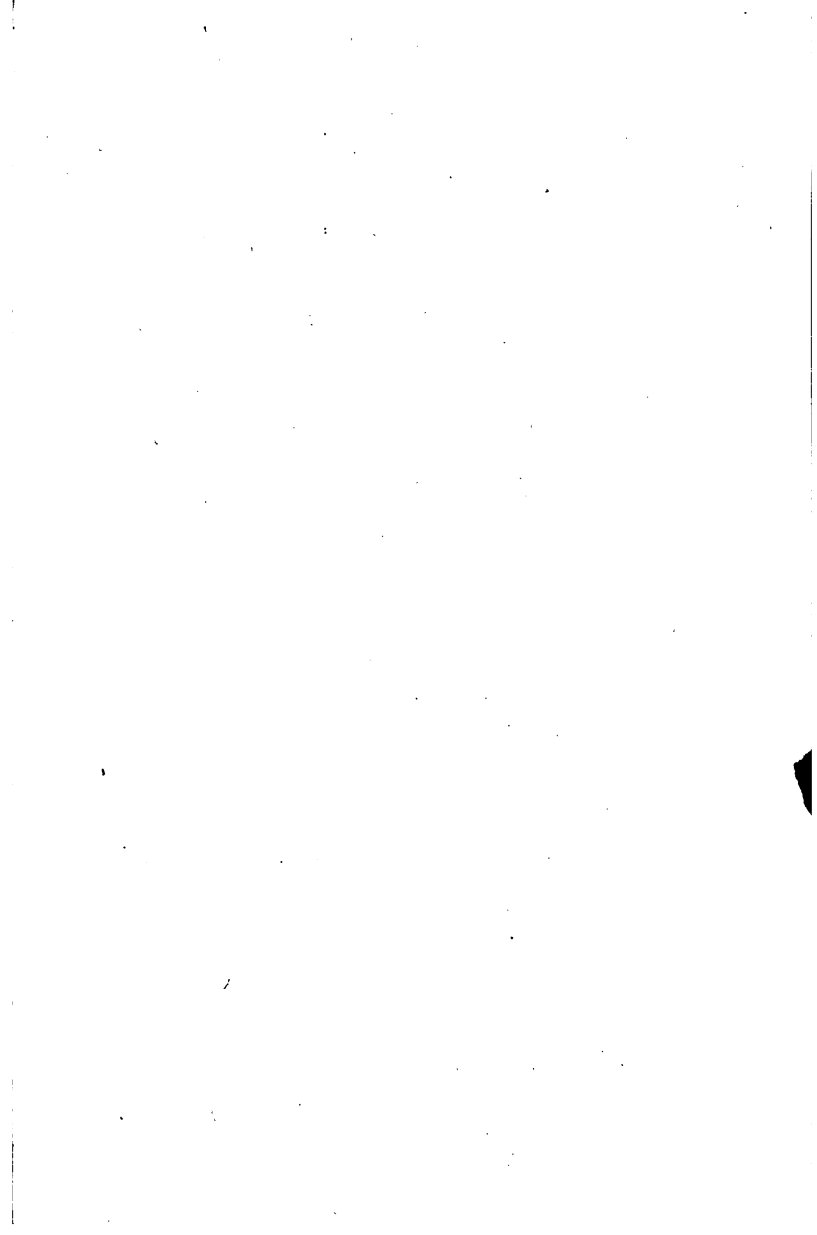
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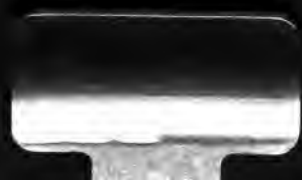
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